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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

SACRED MELODIES.—NO. VI.

FROM DAVID.

The Lord is throned and reigneth,
In majesty on high!
The Lord—whose might sustaineth
Earth and her vaulted sky.
And glorious there his throne of old
Was fix'd, and shall endure,
Or ere through space the planets roll'd,
Or the round world was sure.

The waves—the swelling waters—
Have lifted up their voice;
But Salem's fearless daughters
With song and dance rejoice.
Their Father stills the tempest's roar,
And, mightier far than they—
The floods—the winds—the sounding shore
Must hear him and obey.

Yea—though the waves are raging,
And swells the tortured sea,
Lord! at thy word assuaging,
The startled billows flee.
And ever thus, thy love shall bring
Glad mercies to thine own;
For holiness, almighty King,
Becometh well thy throne. A.

For the Churchman.

Mr. Editor,—In the life of the late excellent Archbishop Leighton, his biographer, the Rev. Mr. Jarmont, alludes to Mrs. Grant, whose celebrity in this western hemisphere has been and is highly appreciated. If you will allow the extract a place in your columns, you will oblige

Cecilia.

"Mrs. Grant of Loggan has done honor to his memory and to her own talents and taste, in the following verses, written when she visited Dunblane a few years since, and which would make an excellent epitaph. Mrs. Grant, speaking of Dunblane, says:—

"When simple piety is seen
To flourish with unfading grace,
Since Leighton taught and bless'd the place,
Dear, loved, revered, and honor'd name!
Whose sound awakes devotion's flame;
When musing in the lofty aisle
Of yon cathedral's mould'ring pile,
By thy bless'd memory inspired,
What sacred joy my bosom fired;
With mild, complacent spirit meek,
And placid brow in act to speak;
Methought I saw his form appear,
While crowds in silent awe revere,
The evangelic shepherd kind,
Who feeds the hungry, leads the blind,
And gently draws the sheep that stray,
To his loved Master's living way,
In meditation wrapp'd profound,
Or pouring balm in misery's wound;
I see his humble mitre bright
With purest beams of heavenly light;
Bold fancy check thy downy wing,
Nor strive 'midst trivial themes to sing,
Of him who far beyond our praise
With seraphs join immortal lays!
Sweet warbling through the courts above
The raptures of celestial love."

MODERATE CALVINISM.

(*Concluded from page* 33.)

Looking upon these doctrines then, however specially they may sometimes be disguised, as really and substantially the same, I proceed to affirm, and I trust I shall not be deemed presumptuous for affirming, that they are not the Gospel preached by Christ and his apostles, and especially by St. Paul, on whom their advocates would willingly fasten them. The assertion needs not to be contradicted, that 'every one, who has read St. Paul's epistles, knows that they teem with predestination from beginning to end:' the question is, what is the predestination with which they teem, and on that question turns the solution of the whole controversy between us. Nor needs it to be denied, that the system of Calvinistic predestination may appear to be countenanced by some insulated passages in the writings of that apostle, as well as in some other parts of holy Writ. With respect to such passages, however, some remarks thrown out in my first discourse, and some examples then adduced in illustration, render a particular notice of them again unnecessary. It may suffice therefore briefly to call to mind, that of the insulated passages which may seem to favor the Calvinistic tenets, some derive their color from being understood in a literal, instead of their idiomatical sense; some from the English expression, in its present signification at least, not exactly corresponding with the original; some, from their not being compared with other passages on similar topics, especially with such as are more plain and explicit: others, again, from their not being considered with reference to the temporary and local circumstances under which they were written, or to the main scope and design of the composition, in which they are contained. In particular, as to the epistle to the Romans, which is perversely presented as the great storehouse of absolute predestination, it may be expedient to repeat in this place, what has been already partially stated; that the apostle's object was to convince the Jews of the Gentiles being entitled to participate in the gospel covenant, because the same God, who had formerly chosen to call the Jews alone to be his people, now chose to call the Gentiles also; and that accordingly the election, of which the apostle speaks, is not God's election of individuals to a state of happiness; but his election of nations and societies of men, generally to accomplish the schemes of his providence, and more especially of such as he then chose to be the repositories of the Christian faith.

To enumerate the passages in Scripture, which tend to confirm this sense of the expression in the apostle, would carry us too much into detail. I shall therefore content myself with remarking, that Whitby has shown, beyond all reasonable question, by tracing the phrase through the Old Testament, that the whole nation of the Jews, the bad as well as the good, were the elect of God; and that in the New Testament, when it is applied to Christians, it plainly includes as many as were converted to the Christian faith. In conformity to this language of Scripture, Christians of the early ages (as Bingham has remarked) were commonly denominated the Elect; 'He hath made us a part of his election,' saith St. Clement in his epistle to the Corinthians, whom he admonishes to 'take heed, lest the many kindnesses of God turn to the condemnation of them all, if they live not worthy of him, and do those things that are good and well-pleasing in his sight.' And conformable to the same language is that of our Church, when in one of her homilies she says, that 'it profited not the Jews, which were God's elect people, to hear much of God, seeing that he was not received in their hearts by faith, nor thanked for his benefits bestowed upon them; their unthankfulness was the cause of their destruction;' when in her baptismal services and her catechism she speaks of all baptized persons, as composing 'the number of the faithful and elect children of God;' and when in another of her homilies, namely, on the Danger of Falling from God, she warns us, that 'if we, which are the chosen vineyard of God, bring not forth good grapes, God will at length let us alone, and suffer us to bring forth even such fruit as we will, to bring forth brambles, briers, and thorns, all naughtiness, all vice, and that so abundantly, that they shall clean overgrow us, choke, strangle, and utterly destroy us.'

It may, however, be further allowed, that the election, mentioned in Scripture, is not always of nations or societies, but sometimes of persons also, whether Jews or Gentiles, to a profession of the Gospel; as, where St. John speaks of 'the elect lady' and 'the elect sister,' that is, the Christian lady and her sister: agreeably to which our Church describes every individual that she baptizes as 'an elect child of God:' but nothing will be gained to the Calvinist by this concession, unless it can also be made appear, that every individual, who was elected to a profession of the Gospel, was thereby elected likewise to eternal life: a case, which it were difficult to show how the apostles could have known; and which, it is an undeniable fact, that they certainly did not believe.

Still further, however, it may be allowed, that the election, mentioned in Scripture, is sometimes the election of individuals to eternal life; but then, as Waterland has remarked on 'the sweet and comfortable doctrine of predestination set forth in our seventeenth Article,' it is an election, 'considered (not IRRESPECTIVELY, not ABSOLUTELY) but with respect to faith in Christ, faith working by love, and persevering.' 'For whom he did foreknow, he did also predestinate to be conformed to the image of his Son.' And let it be observed, that of such only as God foreknew would be confirmed to the image of his Son, is it predicated, that their election would be effectual to salvation: for, as the apostle adds, 'Moreover whom he did predestinate,' (doubtless in the sense, which it bore in the preceding sentence,) 'them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.' No passage can be adduced, which so clearly indicates the whole process of the scriptural, as distinguished from the Calvinistic, election of individuals to eternal life: looking forward to the conformity of the elect to the image of Christ; commencing in the foreknowledge of God; ratified by his purpose; and so carried into execution, and passing through the intermediate steps to their being finally received into glory. And at the same time no passage perhaps can be adduced, which more satisfactorily shows how much at variance with the scriptural notion, and consequently how little worthy of credit, is the irrespective predestination of Calvin. 'Remember ever,' said a judicious divine in his appeal to the Gospel on this important subject, 'Remember ever, that *whom he did foreknow* is as much before *he did predestinate*, as *whom he did predestinate* is *before he called*.'

Such was the view of predestination taken by those who were best qualified to understand the true signification of the sacred writings; I mean the primitive fathers of the Christian Church. 'It deserves to be considered,' says Whitby, 'that all antiquity, till the time of St. Austin, do with one consent concur in the interpretation of the Pseud. Ambrosius on this passage of St. Paul, 'Those whom he foreknew would be devoted to his service, them he chose to the promised reward.' And Vossius declares, what Whitby and others have noticed after him, that 'all the Greek Fathers always, and all the Latin Fathers who lived before St. Austin, were wont to say, that they were predestinated to life, of whom God foresaw that they would live piously and righteously; or, as others say, of whom he foresaw that they would believe and persevere.' Nay more; when Prosper undertook to be the advocate of Austin's opinions concerning absolute election, he not only found himself unable to answer the objections advanced against the doctrine, that it was 'contrary to the opinion of the fathers and the sense of the Church,' and 'that the things which he brought forward from St. Paul's epistle to the Romans had never been so understood by any of the ecclesiastical men;' but himself also frankly acknowledged, that 'having revised the opinions of those, who had gone before on this subject, he found them almost all agreeing in one and the same sentiment, whereby they understood the purpose and predestination of God according to his prescience; that for this cause God made some men vessels of honor, others of dishonor, because he foresaw the end of every one, and foreknew what, under the aid of divine grace, would be the will and actions of each.' Nor is that a trifling confession, which (as Grotious remarks) was freely made by Calvin, Beza, and others of the same opinion; that the fathers of the apostolic and primitive times thought and spoke differently from them on these points. So that it was not without high authority that Melancthon, himself perhaps the most learned of the Reformers, a man pronounced by Calvin to be 'acute and prudent and well exercised in the Scriptures,' and of whom it is well known that Cranmer and our English Reformers entertained the highest opinion, and with whom, there is every reason to believe, that they concurred in their theological sentiments, differed from those of his brethren on the continent concerning these mysterious doctrines; and expressed himself in terms, not only inconsistent, but pointedly and strongly at variance, with the system of Calvin; and reprobated some of his fundamental principles, as heresies which the ancients most severely condemned; as 'the dreams of enthusiasm,' 'the dotage of Stoicism,' and 'the ravings of Manichæan madness.'

This statement of the scriptural significations of the term election, may perhaps serve to guard the inexperienced and unwary against much misrepresentation, which I apprehend to be employed, and much misconception which prevails, on the subject; and to supply them with a clue for unravelling several detached passages, some of them, we allow, not destitute of intricacy, which have been repeatedly explained, but are still continually forced upon our notice. It appears to me, indeed, to be a vital objection to the doctrines of Calvin, that they are grounded upon an imperfect and partial view of revelation, and rest upon a dubious at least, if not a decidedly false, interpretation of such detached passages, instead of being established on a comprehensive survey of holy Writ: otherwise tenets could never be maintained, which are so incompatible with the notions, which the Holy Spirit gives us, of God's *attributes and his moral government of the universe*; with *the general conditions of the gospel covenant*; and with *the promises of* God, *as they are generally set forth to us in holy Scripture*.

Bishop Mant.

REASONS FOR DIVISION.

I. A few reasons for advocating the division of the diocese, viz.

1. *Because*, a field of labor of such vast territorial extent, embracing 232 parishes, cannot possibly be attended to properly by one individual. Witness the recorded opinion of our own bishop, of whose fidelity, and diligence, and invincible perseverance, we have such abundant proofs.'

2. *Because*, the Church is not exhibited in its integrity to her own people in the West. The connection between the bishop and the laity is almost unknown, and the influence which his office carries with it to a very great extent unfelt among them.

3. *Because*, in the present necessarily hurried mode, Episcopal visits are not always even beneficial. They sometimes carry the appearance of being important as mere matters of form and not also of moral influence. They are scenes of confusion and busy excitement, affording no opportunity for examination on the part of the bishop into the state of a parish; or for consultation between him and his presbyters; or for the rendering of any aid that may be needed; and thus wholly preventing the application of Episcopal influence which might be very beneficial.

4. *Because*, we do *not see enough* of our bishop, nor are we afraid of *seeing too much of him*. It may be true, as your correspondent of the 14th instant (Honestus) intimates, that more frequent visits would not attract such crowds of strangers, the major part of whom come from the idlest curiosity, and not a few of whom go home to defame, they would not perhaps afford us quite such gala days as now, but very certainly they could not but be acceptable to the true sons of the Church; they could not but be cordially received by an attached flock; they could not but be far more edifying to the spiritually minded than they are at present.

5. *Because*, the rite of confirmation would be more properly appreciated if more frequently administered. If viewed in its true light as an open profession of religion by adults preparatory to an admission to the Lord's supper, it is an ordinance which will commend itself at once to every reflecting mind; and this alone would remove a host of objections made to it by the uninformed. For this purpose, therefore, if the ministrations of our clergy are attended with the Divine blessings, we need the administration of the rite more frequently.

A parish under the eye of the writer was favored with a confirmation a few months since, when a number came forward who were subsequently received at the table of the Lord. The recent Lent season presented nearly as many more candidates, who were admitted to the Lord's supper on Easter Sunday without confirmation. because advice was received that no visit could possibly be afforded by our worthy bishop. Now, it is certain, that say what we will, the ordinance of confirmation must lose its importance in the eyes of some of these persons.

6. *Because*, we are, for some reasons which shall follow, except in the matter of ordination, virtually a Presbyterian Church, and not a whit better off than our brethren of that denomination, who are without the Episcopal office.'

7. *Because*, there are parishes in western New York without ministers and just about expiring, when the presence and counsels of an energetic bishop would revive discouraged hearts and save them to the Church; and where a bishop alone *can* save them.

8. *Because* there are new parishes organized, where the presence and influence of a bishop exerted *now* in connection with that of the clergyman would do more in one week towards the firm establishment of the congregation than the pastor *alone* could do in three months.

9. *Because*, long vacancies in the rectorship of churches so very hurtful to the spiritual interests of a parish would be in most cases prevented by the oversight of a vigilant and not overburdened bishop.

10. *Because*, incipient difficulties between pastors and people might be checked and entirely removed in many cases without a rupture of the pastoral tie, by the judicious interference of one having the authority and having the influence of a bishop.

11. *Because*, unhappy alienations between clergymen arising from mutual misunderstanding might be removed, and brotherly affections again excited by the wise and affectionate intervention of a third person, especially of a third person towards whom they feel that respect and deference which they would naturally entertain for a bishop.

12. *Because*, jealousies between congregations might by a like influence be smoothed away, and brethren brought to be of one heart and of one soul in the support of the Gospel.]

13. *Because*, a large proportion of the clergy of western New York are and will continue to be inexperienced young men, who peculiarly need the counsels and strengthening aid of a bishop.

14. *Because*, in cases where ecclesiastical trials may be necessary, the present size of our diocese prevents that immediate attention to the matter which peace, and love, and piety render absolutely necessary.

15. *Because*, as long as our diocese remains as it is, we shall never have western New York fairly represented by either clergy or laity in convention. A reference to the journals for the last two years sufficiently prove this.

16. *Because*, we have reason to hope that the presence of a bishop among us of our own would infuse new energy into our clergy, bring about more frequent intercourse between them, and effect a co-operation which is not now seen; and because we hope also that new life and earnestness would be felt among the laity.

17. *Because*, if a bishop be good for any purpose but the laying on of hands we want a division; and the writer supposes that he will hardly find one among our presbyters ready to deny this decidedly, although some of their communications look very much like it.

II. Arguments *against* a division, being all the objections ever heard by the writer, either in public or private discussion.

1. *Because*, our missionaries, comprising a large and most valuable portion of the clergy in western New York will be deprived of the aid they now receive from the Education and Missionary Society of the diocese.

Answer.—This does not follow at all. The writer does not believe that a mere geographical line is going to cut us off from the aid which has so long and so liberally been extended to us by our eastern brethren. He can also state that at the last Convention he received the strongest assurances from several of the clergy at the head of the most influential and most liberal parishes in the city of New York, that the assistance of their congregations would be bestowed as largely upon western New York, in case of a division as at any time before. The writer would further state, as his own private opinion, that many of the missionary stations in this state would really be benefited by being left to their own resources, and that if every pewholder will only appreciate the blessings of the Gospel one half as much as he does his dinner, and give to his minister one half as much as he does his "help" the clergy will throughout the land have what is their right, a comfortable and adequate living.

2. *Because*, we have not the means of supporting the Episcopate.

Answer.—On the supposition that we receive no aid towards the formation of an Episcopal fund from our eastern brethren, a supposition which the writer will not indulge. Still we are unquestionably able to support a bishop. The new diocese will be actually stronger in number and it is believed in wealth, than any other diocese in the Union, except that of eastern New York, and the writer cannot but believe that our 80 or 90 parishes can together support the Episcopate most adequately.

3. *Because*, the present peace of the diocese may be disturbed by an election for a western bishop.

Answer. The writer believes, *first*, That as this apprehension may always be entertained in the case of an election, so it should never cause a moment's delay in doing what appears to be otherwise right; and he believes, *secondly*, that there never was less to warrant such a fear. He knows that those who have interested themselves in the measure have had no reference to any individual; nay, that many of them are to this hour very far from having selected a candidate. So far as man can see, there never was in any church movement less of the appearance of a worldly and unholy policy; and it is most sincerely believed that the advocates of this measure, convinced of its importance to the cause of the Gospel, are going to approach an election in that simple dependence upon divine Providence which can alone bring our consultations to a prosperous issue.

4. *Because*,—But here the memory of the writer fails him, and he will be very thankful if any correspondent of the Messenger can furnish another argument. The writer has never, either in or out of Convention, heard any but the above advanced. He has indeed heard it *asserted* that we need no more Episcopal supervision, an assertion which numerous facts, not to be detailed, and within the knowledge of the writer, loudly contradict. He has heard it *asserted* that 'frequent visits of a bishop diminish his influence,' an assertion which he has always listened to with wondering incredulity; and to which he will subscribe only when he can be brought to believe that Episcopal usefulness is to be measured by the crowds of lookers on which now his services draw. He has heard it intimated that the bishop was only brought to listen to the measure by the interested importunity of some individuals. But so long as he has the clear and decisive language of that dignitary before him, the writer will believe that the importance of this measure has "long seriously occupied the mind" of the bishop. The writer might further add, and he does it with sentiments of the truest respect for our diocesan, that if a division of any diocese be necessary for the welfare of the Church, the private opinion of its bishop should not weigh against every argument in favor of the measure, and especially when that private opinion is only *suspected*.

III. In conclusion—*An immediate division is advocated.*

1. *Because* the necessities enumerated under the first head are urgent and are daily increasing; and a delay for three years longer must retard the strength of the Church, and be the occasion of entire ruin to some parishes.

2. *Because*, there never was, if we may judge from present appearances, so fair a prospect of settling an important measure in the most perfectly amicable manner as there is now. The writer believes that the good providence of God has opened a way for the peaceful adjustment of this question NOW, and he fears that a delay may produce some of the consequences most groundlessly anticipated by the opponents of the measure.

That the mercy of God may be upon us at this period is the earnest prayer of the writer who has advanced nothing above, what he is not ready to support by appeal to *plain facts*.

Utica Gospel Messenger.

From Wheatley on Common Prayer.

ASCENSION-DAY.

Forty days after his resurrection, our blessed Saviour publicly ascended with our human nature into heaven, and presented it to God, who placed it at his own right hand, and by the reception of those first-fruits sanctified the whole race of mankind. As a thankful acknowledgment of which great and mysterious act of our redemption, the Church hath from the beginning of Christianity set apart this day for its commemoration; and for the greater solemnity of it, our Church in particular hath selected such peculiar offices as are suitable to the occasion; as may be seen by a short view of the particulars.

Instead of the ordinary Psalms for the morning, are appointed the viiith, xvth, xxist; and for the afternoon the xxivth, xlviith, cviiith. The viiith Psalm was at first designed by David for the magnifying God for his wonderful creation of the world, and for his goodness to mankind, in appointing him to be lord of so great a work: but in a prophetical sense, it sets forth his more admirable mercy to men, in exalting our human nature above all creatures in the world, which was eminently completed in our Saviour's assumption of the flesh, and ascending with it to heaven, and reigning in it there. The xvth Psalm shows how justly our Saviour *ascended the holy hill*, the highest heavens, of which Mount Sion was a type: since he was the only person that had all the qualifications which that Psalm mentions, and which we must endeavor to attain, if ever we desire to follow him to those blessed mansions. The xxist, or last Psalm for the morning, was plainly fulfilled in our Saviour's ascension, when *he put all his enemies to flight*, and was *exalted in his own strength*, when he entered into everlasting felicity, and had *a crown of pure gold set upon his head*.

The first Psalm for the evening service is the xxivth, composed by David upon the bringing of the Ark into the house which he had prepared for it in Mount Sion. And as that was a type of Christ's ascension into heaven, so is this Psalm a prophecy of that exaltation likewise, and alludes so very plainly to it, that Theodore says, it was actually sung at his ascension by a choir of angels that attended him. The next is the xlviith, which was an exhortation to the Jews to bless God for his power and mercy in subduing the heathen nations about them; but is mystically applied to the Christian Church, which it exhorts to rejoice and sing praise, because God *is gone up with a merry noise, and the* Lord *with the sound of the trump*: who being now *very high exalted, defends his Church as with a shield; subduing his enemies, and joining the princes of his inheritance.* In the cviiith Psalm the prophet awakens himself and his instruments of music to *give thanks to* God *among the people, for setting himself above the heavens, and his glory above all the earth*; which was most literally fulfilled this day in his ascension into heaven, and sitting down at the right hand of God.

In the first lesson for the morning is recorded Moses' going up to the mount to receive the law from God to deliver it to the Jews, which was the type of our Saviour's ascension into heaven, to send down a new law, the law of faith. The first lesson at evening contains the history of Elijah's being taken up into heaven, and of his conferring at that time a double portion of his Spirit on Elisha; which exactly prefigured our Saviour, who, after he was ascended, sent down the fulness of his Spirit upon his apostles and disciples. The second lessons are plainly suitable to the day; as are also the collect, epistle, and gospel, which are the same as we meet with in the oldest offices.

SUNDAY AFTER ASCENSION-DAY.

During this week the apostles continued in earnest prayer and expectation of the Comforter, whom our Saviour had promised to send them, from whence it is sometimes called *Expectation-week*. The collect for this day was a little altered at the Reformation, but the epistle and gospel are the same that were used of old. The gospel contains the promise of the Comforter, who is the spirit of truth; and the epistle exhorts every one to make such use of those gifts which the Holy Spirit shall bestow upon them, as becomes good stewards of the manifold grace of God.

COMMUNICATIONS.

For the Churchman.

MISSIONARY HOURS.—NO. IV.

"Which to requite the Redcrosse knight him gave
A booke, wherein his Saveour's Testament
Was writt with golden letters rich and brave;
A worke of wondrous grace, and hable souls to save."
Spenser.

When Spenser, in his mystical poem of the *Faerie Queene*, describes the parting of the two knights, he most appropriately befits their mutual presents to their different characters and dispositions. Prince Arthur, the bold, the proud, the worldly moralist gives what to himself was most dear,

A cure
That any wounde could heale incontinent.

The means of his present enjoyment, his worldly advantage, was to him all in all; and as a proof of his highest regard, he bestowed it on his friend. On the other hand, the thoughts of the Redcrosse knight, the "patron of true holinesse," were fixed on the salvation of the soul, and on the blessings and advantages of living for eternity, and he presents as his parting gift his *Saveour's Testament*.

Had the poet lived in the present day he could not more clearly have depicted the characters of the two great divisions of the benefactors of mankind. The one we see laboring zealously for the good of those with whom they are connected. With a liberal hand they scatter charity, feed the hungry, and clothe the naked; but are totally careless of the prosperity of the inner man: or should this, for a while, attract their attention, they content themselves with merely inculcating moral maxims, and forming moral societies, void of true life, and standing on a false foundation.

The others neglect not these things, but they consider them as only secondary, and to follow as necessary attendants in the train of their benevolence. Their greatest exertions are expended in calling all within their reach to a knowledge of the Saviour, and leading those who hunger and thirst to the great Fountain whence all good springs. The one labors for the body, the other for the soul.

And if we look still higher to public societies and communities we see the same principles carried out. Here the legislator and the political economist assert that man is to be made happy by education, free laws, and liberal institutions; and, no doubt, to a certain extent they are perfectly right,—that man may be happy these things are necessary; but on the other hand we hear the religious community exclaiming that without the Gospel all these attempts to improve the condition of mankind are vain and futile: that the Holy Ghost must first take up its residence in the heart to form a society *capable* of enjoying such benefits; and that the Spirit of God must brood over the dark waters of political chaos before there can be either light or peace. And if we look either to the history of ancient times, when the laws emanated from men whose wisdom we reverence even to the present day, but which had little, if any, effect in producing happiness; or if we attend to the words of the Scriptures, we shall see that these the latter are most probably in the right.

All communities are composed of individuals: therefore it necessarily follows that the general happiness of society must be in exact proportion to the individual happiness of each separate person. This, truism as it is, in thinking of mankind in the aggregate, we are very apt to overlook; and rather picture to ourselves society as something extrinsic, and separate from ourselves. Would we, however, either reason or act correctly for the benefit of mankind, it is a principle which we must be careful to bear in mind.

Now no individual can be said to be happy without true heartfelt religion. Let his advantages be ever so great, let honors fall thick upon him, let riches flow into his coffers, let him be every way prosperous, yet without this will he ever crave for more, and ever will find himself discontented with what he already has. For perfect happiness, full and lasting peace is necessary; and he who has not attained the limits of his desires, has not attained to any degree of what he may do; and consequently has not peace. At the fall man lost not only the possession, but also the true knowledge of that in which happiness consists. But he still retains some faint idea, some confused and obscure notions of the good he has lost, and some dim lingering light that such may again be discovered. Yet he knows not where, of himself to look for it; and he is slow to perceive, when it is pointed out, that it can only be found where it originally sprung, in the knowledge and love of God. But still, knowing that such may be had, feeling in himself that he is neither in his proper sphere, nor in the possession of all that he is capable of attaining, he gropes, as a man in the dark, first on one side, and then on the other, and fails to find it. But never till he does meet with it will he rest; nor till he turns his attention to God will he find either peace or quiet to his soul. He lives in and for the future, and flies the present. From his earliest childhood he is taught to expect satisfaction from what *is to come*, not from what *is*; and his natural inclination prompts him to avoid reflection as on the present moment so on the time which is passed, seeing that there is seldom any thing to please, but often much to grieve in the remembrance of the same.

Thus the sick infant's taste disguised to meet,
They tinge the vessel's brim with juices sweet;
The bitter draught his willing lip receives,
He drinks deceived, and so deceived he lives.

But far different is it with that man who has received Jesus Christ into his heart. The Christian is not without his trials, he may even have more than others; but he has had given to him that peace which passeth all understanding; which has been beautifully expressed by "that perfect self-possession," which bears him over the waves of life, and opens to his view, in even the darkest storms, the quiet and blissful haven of heaven.

Then the only means of *truly* improving the condition of each individual, and consequently, of society in general, is to endeavor to make each one acquainted with the Lord. As it has pleased God to reveal himself to us, so has he only given us one way[*] by which we can attain a knowledge either of him, or of the situation in which we ourselves stand, and that way is the Bible. It is there only that we learn the great foundation of our salvation, our utter sinfulness and lost condition; and there only that we become acquainted with our cure, the blood of Christ. Reader! do you desire the *temporal* welfare of your brethren in the great and far west; in the home, but almost equally destitute states?[†] Spare a little of your superfluities and *send them the Bible*. Do you desire that they should enter heaven with you, glorify the same Saviour, and join in the same hosannas of eternal praise? *send them the Bible* Does the miserable condition of the benighted Heathen ever draw a sigh from your bosom? Deny yourself, and *send them the Bible*.[‡] It is the word of God, the promise is passed that it shall prosper and not return void; and blessed, yea, thrice blessed is the work of disseminating the oracles of God, and preaching in this way the Cross of Christ. Send the Bible to the missionaries; fill their quivers with these truly pointed arrows, and they will go forth conquering and to conquer; and as David, they may defy all their enemies in the name and by the word of the Lord of Hosts. T.

For the Churchman.

MY FIRST COMMUNION.

Such is our nature, that even the events which most excite our hearts and stir our spirits within us must lose something of their first effect by frequent recurrence. *First* impressions are ever strongest. The thunder of heaven we thought louder than *now* it seems, when *first* it broke upon our startled ear. The lightning shone with more terrific brightness, when *first* it flashed upon our dazzled sight.—The trees of the forest seemed loftier, the mountains higher, and their snow-clad summits appeared nearer the blue sky, when *first* we looked up to their towering height. Every thing around us seemed vaster, fairer, lovelier, when *first* it met our admiring gaze. But when time has made each object familiar, its greatness ceases to astonish—its beauty no longer charms. And, such is human frailty, that our most holy things, which should be above the influence of this unworthy principle, are also strangely affected by it. Even those who have not "left their first love" must be conscious that their hearts were most moved, when *first* they knelt at the altar of God to share their Father's blessing. Who but has engraven on the most sacred tablet of his heart the memory of that hour of triumph, when faith's *first* victory was won—when the bitter sorrows of doubt, and the wild tumults of fear, gave place to that holiest joy, that sweetest peace—"the joy and peace of believing."

But higher, holier, more exalted still, is the feeling which kindles in the breast of the Christian minister when *first* he stands at the altar of his God, to dispense the memorials of a dying Saviour's love. That Saviour, whose last command to his followers was, "Do this in remembrance of me!" It is this event, of deepest interest in my experience, which I now record. And well do I remember each minutest circumstance of that most solemn and affecting scene! and the sweet remembrance, I trust, shall *never* desert me—not in life, not in death, no—*not in eternity!*

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[*] By the expression *one way* we mean not for one moment to disparage either preaching, or other means. The first is of divine appointment, and by the *foolishness* of preaching shall the world be evangelized; but after all, the Gospel is the foundation of our faith, and the fountain-head from whence all other streams must flow, and is therefore of the first and prime importance. Were the Bible made the great rule of conduct, we should hear little of schism, less of heresy, and more of missionary enterprise.

[†] It has been stated that in the small State of North Carolina, there are upwards of 40,000 citizens without any means of grace whatever, and the greater part of whom are incapable of reading.

[‡] "Man is, in general, responsible not for the *results*, but for the *use* of those means which are the best known antecedents of that result. If he have used the best means with which he is acquainted, and the result do not occur, he is guiltless. * * * We preach the Gospel to men, but to make that Gospel effectual to their conversion is wholly beyond our power. * * * Thus we are never commanded to *convert* our fellow-men. We are only *commanded to preach the Gospel to them*."—*Wayland an Human Responsibility.*

It was in an ancient house, which the pious of other days had built, and consecrated as a meet offering to the God whom they were there to worship. It was an humble structure, reared by hands whose hearts were humble.—There was no *grandeur*—no splendid decorations—no costly ornaments! There were better than these! The stillness of the solemn sanctuary—the decency and order of primitive simplicity, that simplicity which could perceive no *superstition* in doing all things "decently and in order." There was the low desk, where the priest, himself an humble suppliant, might kneel and mingle in devotion with his faithful flock—the more elevated pulpit for the messenger commissioned by heaven—and, in accordance with a significant custom of former days, an eastern window to admit the morning light. Beneath which, arrayed in pure white vesture, was the holy altar within the sacred rail. Here rested the mysterious elements. The bright sun beamed from without to greet, with joyful welcome, the light which shone within. The Lord was in his holy temple! That Lord, who though so exalted, delights more in the humblest fane which simple piety has raised *in honor of Him*, than in the lofty domes and stately pillars, with which wealth adorns the sanctuary of God, to gratify the pride of *man*.

There were but few assembled. Only "two or three gathered together!" But it was *in the name of* Christ, and he was in the midst of them. And his presence was felt and acknowledged by fit reverence and holy awe. They had met *to worship! This* was their present business! Would that I could show the many heedless, listless ones, who frequent your crowded churches, that little band of humble worshippers rejoicing in their rich privilege! One from among them came forward to the sacred font, and though far beyond childhood's years, became "the child of God." The solemn service over, the faithful drew near, and bent low, humbled by a deep sense of their own unworthiness, around the sacred chancel. The mother knelt beside her daughters, sister beside sister, in sweet communion. These were the only relations which then would meet, though all must hope to meet in heaven.

Among them knelt an aged patriarch, whose venerable aspect and deep devotion told that his gray hairs were honorable. His head was whitened with the snows of many a winter—his cheeks and brow were marked with the furrows of many a spring. His days, though "few and evil," as the days of man must ever be, far exceeded man's allotted number. He was a veteran soldier of Christ; for nearly half a century had he served beneath his banner. And in his humble sphere, he had done his Master faithful service. Soon he will have his reward!

This was *my first communion!* And oh, how deeply did my heart feel that *first impression!* It was indeed a joyful office thus to feed those hungry souls upon this heavenly banquet. Never, oh, *never*, may that impression be effaced! And may we, who thus met around the table of our Master, *on earth*, may we all be found at that more exalted feast, prepared by our Lord for those who truly love him, where we shall receive the bread of life, *not* from the hands of sinful men, but from *His* pure hands, who though *a man*, was without sin—our glorious Redeemer; and we shall *commune* with Him in whose presence is fullness of joy, and at whose right hand are pleasures for evermore.

F. J. D. D.

For the Churchman.

Rev. Sir,—Will you allow me to convey to you the pleasure and profit I have derived, and still continue to enjoy, from the reading of your excellent and very ably conducted publication, *The Churchman*. It has been a welcome treasure to me ever since it was first published, but more particularly so within a few years past, as by the constant and diligent perusal of it I was first incited to an earnest inquiry into the doctrines and worship of the primitive and Catholic Church; and which has, by the blessing of God, resulted in much substantial enjoyment. I had long been a stranger to the sublime and enlightened pleasures of its worship, having been educated among the dissenters, and at an early age become a member of the Presbyterian Church, (yet I must say in justice to myself that I never did believe in the theological doctrines of Calvin,) and I implicitly believed all that was said of the want of piety in the Catholic Church, and that they had a form without the power of religion; but after dispassionately, and with an earnest desire to know the truth, and clearly investigating the subject of Episcopacy, with constant reading the Scriptures, together with fervent prayer to God for the teaching and guidance of his Holy Spirit, my mind became convinced, and my prejudices, however great, were removed. I most fully and firmly embraced the truth, and bless God for the enlightening influences of his Holy Spirit in bringing me into the true fold of Christ, where I enjoy the exalted and very rational devotion of its most invaluable liturgy, and I find a sure place of refuge from heresy and schism, believe also that the Church does not live by the violent and temporary excitement of a blind impulse, but by a constant, uniform, and habitual faith on the "Son of God;" although I am an unworthy member of the Catholic Church, yet I hope ever to live in the firm adherence to her distinctive principles. I feel confident if her peculiar scriptural doctrines were more frequently and more forcibly inculcated, it would be the most efficient means of bringing many a schismatic into the only true fold of Christ, where they would hear the Gospel taught in its primitive purity, and participate in that zeal that is accompanied with knowledge for the honor of God, and the suppression of vice, manifested in the solemn and devotional use of the liturgy; but how often is it the case that we see ministers who lead the people in their devotion at the altar of God, seldom if ever preach upon the distinguishing and scriptural doctrines of the Catholic Church, forgetting in the meanwhile that if they seek to please men they are not the servants of Christ, and thus keep the minds of those among whom it is their privilege to minister unenlightened and unillumined in the great fundamental doctrines of the Christian religion! Great will be their accountability to their Master whom they profess to serve.

There has been a great excitement upon the subject of religion in this part of the country among the dissenters, and at such times we do not unfrequently see persons manifest a great zeal in the cause which is wholly misguided and encroach upon the established order of things, not however in the least proportioned by reason to its object, persons who suddenly imbibe certain erroneous ideas—ideas to which formerly they were strangers, by believing they cannot be sufficiently zealous in disseminating them and making proselytes without they 'compass sea and land' to gain accessions to their number; they arrogantly think to instruct an enlightened community, forgetting they are themselves blind leaders of the blind; and in their great zeal they think to extirpate every kind of sin, and reform mankind and bring them to embrace their tenets: they will not be convinced that they are guilty of one of the most severely condemned in the holy Scriptures—that of heresy and schism; and that they incur the punishment due to rash meddlers in sacred things as is exemplified in Korah and his companions, who sought after the priesthood contrary to the will of God, and also of Uzziah, who put forth his hand to touch the ark without a commission; they teach unwarrantable doctrines, and 'their mouth speak great swelling words;' they complain of the authorized ministers of Christ for using a form of worship, and for not uniting with them in the excitement of the time; they do not suffer their hearts to be affected with what they hear or read, for surely if they did they would feel an inclination to imitate the most eminent saints, and cherish the influences of those excellent principles by which they were animated; their faith in God would be confirmed, and they would search for the truth, and become established in the worship of Christ, and their hearts would ascend in praise to the Author of their being, who hath given them his word to be a light to their feet and a lamp to their path.

Amicus.

THE CHURCHMAN.

SATURDAY, MAY 19, 1838.

Removal.—The Office of the Churchman and the Protestant Episcopal Press is now open at 142 Fulton-street. All *business* communications should be addressed to Henry Cotheal, Agent and Treasurer, or Sherman & Trevett, 142 *Fulton-street.*

Persons changing their residences are requested to leave early directions at the office, 142 Fulton-street, so that no omission or delay may occur in the delivery of their papers.

Exchange papers and persons communicating with the Churchman will please take notice that our office is now 142 Fulton-street, where all documents for the editorial or business department must in future be left.

Church of England and New York Review.—In common with others we acknowledge our obligations to the New York Review for the leading article of its last number. This article is not only a triumphant vindication of the Church of England from the calumnies which are commonly cast upon her, but such a description of her noble and munificent charities as must excite admiration.

It is well known that, during the seventeenth century and till near the close of the eighteenth, such a spirit as now exists in England to propagate the Gospel by other than the usual parochial ministry at home, had spread but little. What associated efforts were made then, however, were connected with the Established Church. The zeal of the celebrated Robert Boyle to spread the Gospel in India and among the savages of this country, and among the native Welsh and Irish; his munificent donations for the translation of the Scriptures into Malay and Arabic, and the native tongues of Wales and Ireland, as well as for the printing of Elliot's Bible for our own Indians; his expenditure for the translation into Arabic, and the distribution of Grotius de Veritate; and lastly, his legacy of £5400 for the propagation of the Gospel among the nations sitting in darkness; are evidences that, from the era of the Restoration in 1660, there were those who possessed the spirit of a more zealous and enterprising age. 'The Society for the Propagation of the Gospel in New England,' first incorporated by Parliament at the overthrow of the Episcopal Establishment in 1649, but renewed at the Restoration of the Church and kingdom, and of which Robert Boyle was the first governor, seems never to have possessed large funds, or to have labored on any extensive plan. It soon gave place to a more adequate institution. We find Archbishop Tillotson lamenting in those times, the want of zeal in the Church to propagate the Gospel among the heathen. In 1698 was instituted the 'Society for Promoting Christian Knowledge,' having for its objects, Christian education; the distribution of the Scriptures and other books of religious knowledge; and, to a certain extent, the labors of missionaries. Its charity schools in England and Wales amounted in the course of forty years to 1600. Its missions, chiefly in the East, are associated with such names as Ziegenbalg, Gericke, and Swartz. In 1701 was chartered, in connexion with the Established Church, another institution connected with missions—the 'Society for the Propagation of the Gospel in Foreign Parts'—having in view exclusively the plantations and colonial possessions of the mother country.—These societies were the only ones in England for the propagation of Christianity by other than the ordinary ministrations, until about the year 1741. In the mean time we must bear in mind the truly missionary spirit of Bishop Berkeley as early as 1721; and his self-devotion to the promotion of Christian piety and education in this country, of which some of our college libraries contain most honorable monuments. We believe the earliest association for the purposes above named, and unconnected with the Established Church, was the Society of the Moravians, which was instituted in 1741. The missions of the Wesleyan Methodists in the West Indies began about 1786, and led gradually to the formation of the General Wesleyan Missionary Society. The Baptist Missionary Society was organized in 1792; the London, on the principle of embracing all denominations, in 1795.

About the commencement of this century, the spirit of benevolent zeal in the English Church for the spread of the Gospel assumed an aspect of greatly increased vigor and activity. While the two venerable societies before mentioned were steadily pursuing their work, a new one, entirely missionary and foreign in its objects, was instituted. The Church Missionary Society arose in 1801. 'Its voice has gone to all the earth, its words to the ends of the world.' Three years afterward the British and Foreign Bible Society was formed; an institution, not indeed peculiar to the Established Church, but in one which, from its origin, her clergy and laity have taken a deep and active interest; and to the funds of which, Dr. Dealtry says, 'The contributions of Churchmen greatly exceed, there is reason to believe, those of all other classes.' From the origin of the Bible Society, there have arisen in the Church of England, omitting the countless institutions of a local description, for Christian charity and usefulness, the following of a general character, mentioned in chronological order. The Society for the Conversion of the Jews; the Prayer-book and Homily Society; the National School Society; Society for the Building and Enlargement of Churches; the European Missionary Society; the Newfoundland and British North American School Society; the British Reformation Society; the Trinitarian Bible Society; the Church Pastoral Aid Society; the Society for the Employment of Additional Curates in Destitute Places, &c., &c. The support of these institutions, besides that of the Church Missionary Society, Christian Knowledge, and Propagation Societies, is derived from members of the Established Church by voluntary contribution. In a subsequent page we will speak of their pecuniary receipts. But it must not be overlooked that Churchmen contribute largely to other institutions besides those which depend entirely upon their bounty. What has been already said of the Bible Society, in this respect, will be remembered here. The Moravian Missionary Society, which, in 1834 received £13,625, is greatly aided by Episcopalians. It is but very recently that Mrs. Vansittart, the benevolent sister of Lord Bexley, bequeathed to that Society £10,000, as well as a like sum to the Bible Society. Of the institutions common to Churchmen and Dissenters, the principal, besides the Bible Society, are the Religious Tract Society; the London Missionary Society; the British and Foreign School Society; the Hibernian Society; and the Naval and Military Bible Society; the receipts of which, in 1836–7, amounted to 150,450 pounds sterling. Of these, says Dr. Dealtry, the probability is, that the three former, including the two, by far the largest, owe their chief support to Dissenters; the two latter are mainly indebted to the Church.

The Society for Promoting Christian Knowledge has, since the year 1732, increased its labors more than a hundredfold. The total number of its works of every class, circulated during the year ending some time in 1836, was 2,475,172, showing an increase during the year of 197,124. This includes the publications of the Society's Committee of General Literature and Education, amounting to 4,070,100.

The Church Missionary Society has 72 foreign missionary stations; 67 missionaries; 67 catechists and other lay laborers; 451 native and country-born teachers; 460 schools, and 23,073 pupils.

The National School Society in twenty-four years has expended, on the education of the poor, more than £125,000; and in 1835 had more than *a half million* of children under its system of education. The Bishop of London says:—

"Justice has not been done to the zealous and disinterested labors of the clergy, who have in many cases entirely supported national and infant schools; in many more, have liberally contributed to their maintenance; and in almost every case where schools have been established, have superintended and directed the process of instruction. It is mainly owing to their exertions, aided by the National (School) Society, which is itself principally indebted to the clergy for its existence and efficiency, that at the present moment more than *one million* of poor children are receiving the benefits of a religious education, in schools connected with the Established Church, and superintended by its clergy."

The Hibernian Society reported, in 1837, schools in Ireland, belonging to it, 2355; containing 135,933 scholars; of whom 31,066 were Roman Catholics. Of 1071 day-schools, 576 are under clergy of the Established Church, 78 under other ministers, and 393 under noblemen, ladies, and gentlemen; through all of which, 26,471 copies of the Scriptures had been distributed in Ireland in the course of the year.

For the Churchman.

SALVABILITY OF THE HEATHEN.

Mr. Editor,—I have read with deep interest, and much attention, an article under the head of "Salvability of the Heathen," in the last number of your valuable journal. I know not whether more to admire the clearness, the force, and the learning with which the argument is maintained, or to grieve that such opinions, (as I understand them,) are thus brought forward at so critical a period. Sir, the present promulgation of the Gospel to the Heathen—and I thank my God that it is so—is the deepest and the dearest wish in the heart of a large body of Christians. With some it is a first love; with others it is a principle warm, fervent, active, and on which, not only their present desires may be said to be based, but which is thickly interwoven with the very love to their Saviour. And what must be the distress, what must be the anguish which they feel, should this principle be proved to them to be worthless; should they find that they have been leaning on a broken reed, and that their labors, their toil, and their care are altogether in vain.

But should the opinions of the writer of the article under consideration prove to be true, for these feelings we are bound to care little. Truth is sacred, it is of God, and from God; and wherever found we are compelled as Christians and as rational men to lay hold of it, be the sacrifice ever so great. But in what truth consists is difficult to discover; and I am, as I say above, sorry, not because an attempt is made to investigate the matter, but because such is not unlikely to unsettle the opinion of thousands, to cast their minds adrift, and leave them afloat, unmoored and without compass, on an ocean of discordant sentiment. To destroy principles which have long been held as true, and acted on as such, the results of which are *not* evil, is ever a fearful thing.

That the motives of the writer appear to be solely a deep and fervent love of the truth as it is in Christ Jesus, I believe and I admit. I honor him for his boldness in thus bringing his sentiments forward; and while I am unhappily bound to disagree with him, I hope he will extend the same charity to me. With no small feelings of concern do I enter the lists with so potent an adversary; but my sole motive is to state, as he has done, what appears to me to be true; and to attempt, as far as I can, to place the subject on what seems the real scripture basis: and here, I believe, that I shall only be expressing the feelings of a large body of my fellow Christians. I too am an Episcopalian; I honor and revere the tenets of our Church; but while I am ever willing to submit where I can see either scripture authority or reason, I fear to "call any man master," and have likewise endeavored to form my creed as well on the writings of the apostles and their successors, as on those of the Reformers and later divines. I equally discard all limited and sectarian principles, and thus we shall come to the question equally prepared.

Without, Sir, at present, entering into a critical analysis of the article under consideration, I understand the drift of it to be this,—That the Heathen *may*, and if they may they *will*, be saved without a knowledge of the *revealed* will of God; that some other way to heaven is open to them than by faith in the Redeemer; and therefore it naturally follows, that though from the express command of Christ we are bound to preach the Gospel to every creature, yet we need not hurry nor trouble ourselves in carrying this glorious message to them. And thus a blow is given—and a fearful one it is—at the root of all *active* missionary operations; nay, at the very principle of self-sacrifice and devotion.

The practical bearing of the question is that which is of the greatest consequence, and, with your permission, I shall in this letter confine myself to it; only stating it to be my opinion, founded on the text Romans ii. 14, 15, 16, 26, 27, that there is a possibility that some *from among*, not *of*, the Heathen may be saved; but that the number must be most fearfully small our experience of their character convinces us. I look upon this as one of the mysteries of our religion, of which we can know little, which has no practical bearing, and only refer to it to show that I hold not any bigoted opinion. I say that the subject in hand is practical, and therefore it reduces itself to the question, Whether the mass of the Heathen, as they are now existing, or ever have existed, will enter into the kingdom of heaven; or, *in consequence of their being Heathen*, they are not daily perishing and falling headlong from the earth into the very jaws of hell. And I am ready to assert, and, hope from the Gospel to maintain that, in *consequence of their being Heathen*, and as long as they remain so, they cannot possibly be saved. And if so, it necessarily follows, that if one spark of Christian benevolence, of love to God and love to man be found in our bosoms, we are bound to do all that in us lies to preach the word of salvation to them.

Sir, in the third chapter of the gospel according to St. John, at the third verse, I find it thus written, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." All, therefore, are excluded from eternal felicity who are not thus born again, or in other words, regenerated, converted. But in what consists this regeneration? We are told in Galatians v. 22–24, it consists in "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." But as vice is more rife than virtue, so is it much easier to express what being born again is *not* than what it *is*; and we have only to turn back to the nineteenth verse to read that "the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do these things shall not inherit the kingdom of God." Can any thing be more clear, or more decisive? But that we might not be left with only one text on the subject, the same is repeated in a variety of forms in other parts; the strongest instance, perhaps, being that written peculiarly with the finger of God in Revelations xxii. 15, "For without, that is, excluded from heaven, are dogs, sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Sir, who are the Heathen but idolaters, and what are idolaters but the Heathen? the word is one and the same. How then can we assert, in the face of such texts as these, that the Heathen will enter heaven and bow down in joy and gladness at the foot of the Redeemer's throne.

But, Sir, were we totally careless of the authority of the Gospel on this point, still would reasoning from other parts bring us to the same conclusion. Equally discarding the mammon-born doctrine of the Popish purgatory, and that last resort of an unrepentant soul, the Universalist's creed, we believe that as the tree falleth so must it lie. If the heart and inclination of man here be turned from and averse to God, so will they be in the life hereafter; and if here the soul be polluted, if here its filth be retained, and its deadly stains uncleansed, it can never in the other world find access to that city where there shall in nowise enter any thing that defileth. The very idea expressed by the words *state of probation* means this. You see I am willing to place the salvation of the Heathen on its own merits, discarding for the present all consideration of the necessity of faith in Christ. Are not the Heathen defiled; are they not sunk in utter pollution; are they not, one and all, totally unfit for enjoying the presence of a pure and holy God? where is their sanctification? In what does the joy of a future life consist? In being likened to Him with whom we are ever to dwell; and could a being so degraded enjoy such a presence, unless you will admit a perfect alteration of the soul hereafter, for which we have no gospel warrant?

That they are utterly vile I will call the highest authority to witness, even the word of the Holy Spirit. What awful, what nameless abominations do we find registered in the eighteenth chapter of Leviticus. And what says St. Paul—for I would rather refer to him than quote—in his epistle to the Romans, i. 22–32. Nay, even taking his authority as but that of a man, who could possibly have a better opportunity of becoming acquainted with the subject than he had?

But I will also call upon the Heathen themselves to prove, that indeed has God given them over to vile affections, in which they joyed, and of which they boasted as of a matter of worth rather than of bitter shame. How does Herodotus describe the morals of the Egyptians and others in his days? And who can read the works of Terence, Juvenal, Ovid, or even the chaste Virgil, without acknowledging that such was the fact? And what crimes do we not find recorded of their purest, their best, their greatest philosophers.

And are they purer in the present day? Most assuredly not. I could cite passage after passage from the works of travellers, whose last idea was to benefit religion, and from the writings of missionaries, to prove that the millions of India, and the ten millions of China are the very slaves of Satan; bowing under a yoke the most foul and oppressive; and committing abominations, which, in lands purified by the breath of the Gospel, we can scarcely imagine. Nor are these sins found only here and there; they are universal; they are the very innate morals of the people; they enter into all their religious rights, and are their glory and their pride.

Sir, I look upon it thus:—I believe the Gospel to assert that he who would enter heaven must in *this world* have the natural corruption of his heart reformed: his evil inclinations purified; and though he never can attain to perfection here below, yet he must be moved by the Holy Spirit and made like to God. How is this to be done? Solely by the influence of the Holy Ghost acting upon and blessing outward means. This we find to be the case by experience in our land; hitherto we have ever found it so in foreign lands. The love of God who shall limit? The wind bloweth where it listeth; and far be the presumption from me of saying that he may not effect the salvation of the Heathen without outward means. But in vain do I look for authority to show me that he will; in vain do I search for any thing in which to trust, that if we do not send the Gospel and preach to those who sit in darkness, they will be the children of God and enter into the joys of the Father. But I do find that a man must be born again. I do find that if we withhold our aid the Heathen neither are, nor have any means, except by miracle, of being converted; and therefore I do despond and I do despair of this generation at least, of the hundreds of millions now alive, unless we all as Christians exert ourselves.

T.

Remarks.—We thank our correspondent for the unmerited kindness with which he speaks of our labors, and sincerely hope that the tendency of whatever is written on this subject will be to expand the hearts of all, both writers and readers, with greater measures of love to God and man, to produce a more holy indifference to the world and larger manifestations of Christian piety, and especially to excite a more just and lively apprehension of the infinite mercy of God in the stupendous work of human redemption. The great object of the Christian is properly to regulate his life and affections; and the great means to this end is truth. Truth, then, is the first object of our search, and our only standard of truth is the word of God. Most cordially, therefore, shall we thank any person who will, by this sure rule, convict us of error; and though the discovery should require us "to pluck out the right eye," or "to cut off the right hand," we humbly trust that, by God's grace, we should be able to make the sacrifice.

I. We do not think that our correspondent has correctly stated the "drift" of the article on which he writes. We have not said that the Heathen either may or will be saved without a knowledge of the revealed will of God; nor that any other way is open to them than by faith and through the merits of the Redeemer; and we disclaim the inference that our argument encourages any indifference to the command of our Saviour "to preach the Gospel to every creature," or that it strikes at the root of any missionary operations, or that it weakens the demand for self-sacrifice and devotion.

The design of the article is merely to show that the Heathen are in a salvable state; that there is so much truth revealed to them as is necessary to their salvation; that they can only be saved by following in the spirit of faith such truth as is manifested to their conscience; and that if saved, their salvation must be ascribed to the merits of our blessed Redeemer.

Our correspondent will probably allow that Christians generally, or at least, that baptized Christians, are in a salvable state. Does he think it to be a consequence of this belief, that we "need not trouble ourselves with proclaiming to them the glorious message" of the Gospel? Or does he think that this belief strikes at the root of such missionary operations as have respect to the more destitute portions of the Christian community? Surely not. The command to preach the Gospel to every creature is upon us and we must obey it—not from our perceptions of its utility, but from a sense of duty—in those measures and at those times and places which in our best judgment God will most approve.

II. The question proposed by our correspondent,—"Whether the *mass* of Heathen" may be saved? is not that which we have stated and discussed. In regard to the mass of men, whether Heathen or Christians, we find enough to call forth our most ardent prayers and labors, and to make us feel the importance of the memorable caution of our Saviour,—"Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in and shall not be able."

From the conclusion, however, that the Heathen, "*in consequence of their being Heathen*, cannot possibly be saved," we dissent, as contrary to the mercy and equity of God, and reproachful to the Christian religion. The reasons of our dissent and the grounds on which we vindicate Christianity from this aspersion have already been given.

III. In regard to the celebrated text of St. John's gospel, we remark:—

I. The expression "to be born again," or "to be regenerate," is metaphorical, and is used both in sacred and profane language to denote a change, and especially a great change. As examples of spiritual changes to which the expression either is applied in Scripture, or may be popularly applied by analogy of language, we give the following;—

1. All mankind considered in Adam, became, after the fall, totally lost; and, as there is no natural efficacy in repentance to procure pardon, so all mankind were by nature incapable of pardon on repentance. In this state of ruin our Saviour interposed; and the effect of his atonement was, to invest mankind with a *capacity of pardon on repentance*. This was a great change in the condition of mankind; and, be it well observed, in this change mankind have been *passive*. The advocates of a *limited* atonement confine this change to the limited number for whom the atonement was made, representing the rest of mankind to be incapable of pardon on repentance. They, on the contrary, who believe in a *general* atonement, regard all mankind, as constituted by it, capable of pardon on repentance. Both agree as to the necessity of the change, and both agree in representing mankind as *passive* under the change. To be translated from death unto life, in such a sense as to have the capacity or ability to exercise an efficacious repentance, is indeed a great change, and may, in a popular way, be termed a "regeneration;" but let the advocates of a general atonement and universal redemption, if they will use the word in this loose sense, never forget that they are bound in all consistency to believe that, in this sense, all mankind have been regenerated through the atonement of Jesus Christ. For ourselves, we heartily eschew not only the error of a limited atonement, but the loose sense of the word "regeneration," which this error has unhappily rendered popular; nor would we use it in this sense at all, except for the purpose of pointing out, as we trust we have pointed out, the error in which the modern use of the word originated.

2. When nations sunk in idolatry and polytheism are led by the preaching of the Gospel to renounce their errors, and embrace the worship of the one true God, through the one Mediator, this is a great change in their mind and condition, and may be properly termed—a regeneration.

3. When, in a Christian country, and in the course of Christian education, the mind of a person, however young, is first efficaciously indoctrinated with Christian truth, this change, though less apparent than the former, is yet as really and effectually a regeneration. In this sense, St. James says—"Of his own will *begat* he us with the word of truth."

4. Whenever in the course of the Christian life the word of God is applied to the soul to the renewal of its affections and to the reformation of conduct, the change thus produced may be called a regeneration. In a sense analogous to this Hippocrates says, *anthropou psuche aei phuetai achri thanatou*, "A man's soul is born every day of his life." In this sense of the term the true Christian is constantly and progressively regenerated. These three last senses of the term are resolvable into one, and the change thus effected may be termed moral regeneration.

5. The change produced in the state of the blessed by the resurrection from the dead will be, next to that produced by our redemption from the first covenant, the greatest change of which a revelation is made to us; and this change may be, with perfect propriety, and is, in fact, in the Bible designated a regeneration.

The metaphorical use of this term is common in our own language, and has probably prevailed in all languages. The ancient Jews used it, as is well known, to denote the change experienced by a proselyte from Heathenism to Judaism; and this established use of the term among them appears to have been the ground of our Lord's expression of surprise to Nicodemus, "Art thou a master in Israel and knowest not these things?" and this leads us to mention,—

6. The transition from the world into the Church of Christ is a great change, the magnitude of which can only be estimated by comparing the state of the Church and the holiness required of its members with the state of the world at the time of the promulgation of the Gospel by the apostles. In this sense our Saviour appears to have used the expression in his conversation with Nicodemus,—"Verily, verily, I say unto you, except a man be born again, not in the sense in which you Jews use the term to denote the baptism of a proselyte from Heathenism to Judaism, but in such a sense as to renounce all his former errors and sins, whether countenanced by the Jewish or Gentile customs or religion, and to enter on that new, pure, and spiritual life which is set forth in the Gospel, and denoted by Christian baptism, he cannot see the kingdom of God." This translation from the world into the Church of Christ is made in baptism; and the change thus effected, the magnitude of which, as we remarked, is to be estimated by a comparison of the Christian Church with the state of morals and religion in heathen society, is that to which the term regeneration has been by the general usage of the Christian Church exclusively restricted, or by way of emphasis applied. This is the proper sense of the term, and that in which we always use it unless some particular object leads us to deviate from our general practice.

II. This term or its synonyme, "child of God," is always used comparatively. In one sense all the moral creatures of God are his children, as being all the objects of his parental love. This truth, though lost sight of among some modern religionists, was known even to the Heathen, as St. Paul proved by his quotation from one of their poets, "For we also are his offspring." Even in our lost condition in Adam, when we were the enemies of God, we were yet in a measure the objects of his love; and it is this degree of love to which St. John refers when he says, "God *so loved* the world that he sent his Son to be the propitiation for our sins." In our redeemed state we are more the objects of God's love and in a higher degree his children. In a state of cordial obedience to the requirements of the Gospel we are still more the objects of his love, or in a still higher degree and peculiar sense his children. In our glorified state after the resurrection we shall receive larger manifestations of his love, and become in a yet higher degree his children. When by obstinate impenitence and wickedness we incur the displeasure of God, and are given up to the adversary of mankind, this displeasure is signified to us by our being said to have lost the estate of children and being brought into one of alienation or bondage.

These things being premised, we add:—

The questions suggested by John iii. 3, stripped of its metaphorical garb, and after due discriminations have been made, will be found to be these:—

1. Does this text afford any authority to believe that the Heathen will be condemned for want of baptism or admission into the Christian Church?

We answer, yes, when the command to enter the Christian Church has been made known to them, but not otherwise: because, however obligatory the command to enter the Christian Church may be on those to whom it is known, it cannot, in the nature of things, be obligatory on those to whom it is not known.

2. Does this text authorize the belief that they who are utterly ignorant of the law of God as manifested in the last revelation of his will should be condemned for not reforming their hearts and lives by the standard of its requirements?

We answer, No, for the same reason; and both on the established principle, *Errantis nulla voluntas, nullus consensus;* men that are invincibly ignorant of commands do not consent to them, and are therefore not accountable for the breach of them.

3. Does the text authorize the belief that those who are ignorant of the law of God as fully revealed by our Saviour, but who yet follow the law according to the manifestation of it which God has made to them shall not be saved?

We answer, No; if for no other reason, because the text does not contemplate or in any way apply to persons of this description. If any persons would answer this question in the affirmative, what will they say to the case of Abraham and the pious patriarchs, who were ignorant of the law of God as "fulfilled" or fully manifested in the Sermon on the Mount, and knew the law only so far as it was manifested by earlier and more partial revelations?

IV. The fruits of the Spirit and the works of the flesh described in Gal. v. 22, &c., are the tests by which Christians are to try themselves whether they are or are not born of God. So far as the excellence of the one or the wickedness of the other is manifested to the conscience by the light which they possess, so far, we believe, will the Heathen be held accountable.

In regard to idolatry a distinction is to be made between the sin itself and the guiltiness of the persons who practise it. The sin itself is of a most flagrant nature; may not the person who practises it be held free from guilt in case of involuntary and unavoidable ignorance? The man who in a state of insanity kills another is not chargeable with the guilt of murder. This distinction is recognised by our best theologians, who charge idolatry on the Church of Rome, as furnishing ground of hope in respect to her members. We see not why it may not equally furnish ground of hope in regard to the Heathen: the ignorance in both cases being supposed to be *unavoidable*.*

V. As to the 'defilements' of the Heathen we have only to repeat the belief, that so far as they are avoidable by the light given to them, so far and no farther will they be held accountable for them. If the salvation of man were to depend on his own merits, we should have no more hopes of the best forms of Christian society than of the worst forms of Heathen society. It is the glory of our religion, however, that it places the salvation of man on the merits of the eternal Son of God Jesus Christ. Those merits are absolute and infinite, and therefore the differences between a Heathen and a Christian are in comparison of them as nothing. How these merits are to be applied to the soul so as to qualify it for the beatific glory is a mystery which we cannot solve. The possession of faith, though it implies a measurable fitness on our part for the reception of glory, affords but a partial solution of the mystery; for after our highest attainments defilement still inheres in us, and even if it did not, there is yet an infinite disproportion between our souls and the glory which they are destined to inherit. On this subject we may say just as much as is

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* The following description of Christian idolatry from a late pastoral letter of Bishop Chase, will not, it is hoped, be considered as out of place.

As a matter of history it is true, that mankind, in all ages, have shown a proneness to *idolatry*. Read the annals of the Jews: what infatuation appears, for a long period, to have occupied the hearts of even this elect people of God causing them to cast off their allegiance to Jehovah—the God of their fathers—and worship idols. It required the punishments of many hundred years to wean them from this sin: and, when weaned, after their return from the Babylonish captivity, the cause still remained—the corruptions of the human heart still broke forth, in other forms. Instead of outward images, men set up idols in their *hearts*, equally subversive of vital piety: and this species of idolatry still continues. The love of *wealth*, at the present day constitutes an idolatry as real, in the sight of God, as any exemplified in days of yore. Men—even professing Christians—are often found to bow down to this idol, to worship it, and to put their whole trust in it, as truly and effectually and to all intents of estranging the heart and affections from God—the only legitimate object of adoration—as did once the Jew to Balaam and Ashtaroth, the Egyptian to Apis, or as now do the Hindoos to Juggernaut.

I am not mistaken, my brethren, in denominating the sin of covetousness *idolatry*. It is expressly so called in Scripture (Col. iii. 5,) being ranked among those crimes for which "the wrath of God cometh on the children of disobedience." And we may further with truth observe, that if ever there was an age in which this might be termed the prevailing sin it is the present. Like the leprosy, it hath spread itself over the whole state of society. Christians, and the men of the world, believers and infidels, sinners, ministers, and people, all, all, are tempted to this sin daily, and many are alienated from the true God by its destroying influence. In its effects, it is like the *boils* of Egypt, breaking forth with blains in all communities—causing overreachings in bargains, frauds and deceptions in traffic, and often perjuries in courts of justice. It creates envyings, emulations, and strifes among neighbors; malice and hatred between friends, and often makes members of the same family the bitterest enemies.

1839 #365

revealed and no more. All that we find revealed in regard to an explicit faith in Christ is, that it is that without which, where it can be yielded, salvation is not to be had, and by which it will be had. In the case of infants, children whose minds are set immature, idiots, and insane persons, our best divines confess that it is dispensed with. Why then may we not believe that God will accept from the Heathen and Mahomedan such a *virtual* or *implicit* faith as he has qualified them to render?

In conclusion, we agree with our correspondent, that it is only by the influence of the Holy Spirit upon and within the heart, blessing such measures of truth as are revealed or manifested to the conscience, that any man can be saved; and most cordially would we unite with him in urging the ignorant and depraved condition of hundreds of millions of Christians as well as Heathen, as a perpetual and most powerful incentive to Christian benevolence and exertion. May we all have grace to remember that the talents which we have are given us in trust, and that if we bury them in the earth, or fail to put them out in our Master's service, we can none of us escape the doom of the unprofitable servant!

P. S The Editor again begs to remind his readers that, in writing on this subject, he merely avails himself of the same liberty which he would grant to others, that of expressing his own personal opinions. The discussion of the subject is new, and it is therefore no more than fair that all others may be held exonerated from every share of responsibility; and, that whatever odium or censure the views which he has advanced may provoke, may be visited and concentrated upon the Editor alone: he knows his ground, and fears not the consequences.**

STATE OF THE HEATHEN.

To the Editor of the Churchman.

Sir,—In your paper of last week, there is an article headed "On the Salvability of the Heathen," which has especially attracted my attention, from the important conclusions to which it leads: it appears to me that its direct tendency is to deaden the heart towards those nations who have never yet received the Gospel, and greatly to lower in our estimation the blessings which that Gospel would convey. With such sentiments in the heart, it would surely be impossible to put forth the zeal and self-denial which we demanded of the foreign missionary.

I openly profess myself to be an ardent advocate for foreign missions, and it is in this character that I make an appeal to your candor, for permission to insert the following remarks on the subject, because I believe that your desire is to render your paper a channel for calm and dispassionate discussion of religious truth apart from any personal bias, and that you are ever ready to listen to the reasonable plea of *audi alteram partem.*

When we reflect how large a portion of the human race are still without the light of the Gospel, it is a very natural question to ask, what is their condition in the sight of God, and what will be their doom in another world?

St. Paul informs us that there can be no sin without a knowledge of the law, because sin is the transgression of the law, and yet he convicts the Gentiles as guilty of sin, on two charges: first, that they have a law written on their hearts, a conscience which bears witness, and thoughts which accuse or else excuse one another; secondly, that without revelation they might have known more of God's character and nature than what they did, and yet neglecting the light that was in them, they had corrupted themselves and changed the glory of the incorruptible God, into an image. Upon this St. Paul declares that the whole world is guilty before God, the cause of all this sin he traces back to Adam, and declares: first, that death has passed upon all men, for that all have sinned; and secondly, that judgment has come upon all men to condemnation. The fact therefore is established beyond a question, that the Heathen nations are perishing sinners, accountable to God for their actions, and condemned for the transgression of a law written on their hearts.

In this respect they stand in exactly the same condition by nature as Christian nations, and the only question that can be raised is this, whether in consideration of their not having the light of the Gospel, they may obtain pardon and salvation on any other terms than those which are propounded to us in the word of God.

We have no hesitation in affirming that they who have the word of God in their hands must comply with its terms, or perish everlastingly: repentance, faith, conversion, and a personal interest in Christ, are things set forth as absolutely necessary; and we are not left to speculate on the condition of those who willingly remain without them, for it is declared in decisive and unexceptionable language.

There seems, however, to be a great difference between those who have the word of God, and the Heathen to whom the Gospel has never been offered. God will never condemn them for that which they neither knew, nor could comply with; they could neither be converted, repent, and believe, nor have a personal interest in Christ; consequently for the want of these things they cannot be condemned.

This, however, is not the question, for they are condemned already, for sins which they might have avoided, obedience they might have rendered, and a knowledge of God they might have possessed; and the quere is whether they can escape the consequences of this condemnation in any way.

That charity which hopeth all things has prompted the following suggestion, since they could not comply with the terms of the Gospel, is it not possible that the death of Christ, as an atonement for sin, may beneficially affect them, and greatly meliorate their condition, so that they may be admitted into the kingdom of heaven?

On this point the word of God is entirely silent, it nowhere gives us reason to believe that the blood of Christ will profit any but those to whom it is personally applied: it makes no distinction of nations and countries, it makes no excuses for circumstances, but erects one uncompromising standard, which it calls upon all the ends of the earth to follow.

If we observe, moreover, the manner in which the apostles spoke of the Gentiles, it was uniformly as persons perishing, who had no hope but to take refuge in Christ, whilst it is very manifest that the deep impression which they had of the perishing condition of mankind, was the great spur to their unwearied labors.

The Ephesian converts are addressed as having been dead in trespasses and sins, by nature the children of wrath even as others, as having no hope and without God in the world.

The Colossians are spoken of as dead in sins, as alienated and enemies in their minds, and their deliverance from the powers of darkness consisted in being translated into the kingdom of God's dear Son.

St. Peter declares that the Gentiles shall give account to God for having walked in lasciviousness, lusts, excess of wine, &c.

They therefore who take the plain language of God's word and apply it to the Heathen nations, as well as Christian lands, have, to say the least, strong grounds for doing so, and much substantial argument on their side.

It may further be remarked, that from the word of God, we cannot draw one single declaration that any of the Heathen shall be saved except by believing in Christ. Some indefinite ground of hope there may be drawn from a knowledge of his goodness and mercy, but to no certain conclusions can we come. God grant that a door of mercy may be opened, though we are ignorant of it, but surely the vagueness of the case ought itself to stir us up to strenuous efforts on their behalf.

Were it, however, established that those among the Heathen who walk up to the light they have shall be saved, how few must they be! how few among them are following their consciences and seeking to find out God. On the contrary, they exhibit a picture of the most awful degradation of mind and heart which can be conceived.

Might they, as St. Paul asserts, have traced out God in his works, what shall we say then of those millions who worship sun and moon and stars, who bow down to wood and stone, images made like to corruptible man, and four-footed beasts, and creeping things?

Might they have distinguished by their consciences between good and evil, what then shall we say of those nations where iniquity of every kind prevails without control? Shall not God judge for these things? He who is of purer eyes than to behold iniquity and who cannot endure sin?

After all the charitable hopes which we can form respecting the Heathen, we need but open our eyes to their actual condition, to be filled with compassion for them, and to feel how much they need our aid. "Come over and help us," is their cry from every part of the world, and shall their heart-rending wants meet with no response within the bosom of the Church?

New York, May 12, 1838. Dunelmensis.

Remarks.—On the whole there is little in the above communication from which we dissent, and that little has been already anticipated in the article which has called forth the friendly strictures of Dunelmensis. We offer a few remarks, however, which we trust the writer will take in good part.

1. If the views of the article are in the main sound, they cannot tend, nor should they be permitted to deaden any correct sensibility in regard to the Heathen, nor discourage any well-judged efforts for the melioration of their ignorant and unhappy state.—They may, however, tend, and most thankful shall we be if they do tend, to excite a more healthful sensibility in regard to spiritual ignorance and wretchedness than generally prevails; to give us a more vivid perception of the danger and of the greater responsibility of the ignorant, the misguided, and the wicked around us; and to quicken and increase our sense of obligation to spread throughout our country, and especially our western borders, the broadest, most permanent, and efficacious means of spiritual instruction and safety.

2. We entirely agree with Dunelmensis, that the Scriptures give us no reason to believe that the blood of Christ will [savingly] profit any but those to whom it is personally applied. The application of its saving efficacy, however, is made, we apprehend, not by men but by the Holy Spirit, and on such conditions as revelation declares.

3. "If the Heathen," says our correspondent, "are saved by following the light they have, still how few must they be!" This indeed is a most mournful reflection, and enough to enlist our sympathies for the Heathen and induce us to sustain most heartily and liberally all judicious efforts for their conversion.—But is not the same consideration applicable to the majority of nominal Christians in our country, who are hourly incurring (and we with them in their behalf) a more dreadful amount of responsibility than is devolved on the Heathen? We would not have any person withhold his encouragement from foreign missions, when an enlightened judgment tells him that the maintenance of them is the best use of his charity which he can make: all that we ask is, that Churchmen should look well at the spiritually distracted and desolate state of their country, fairly estimate their relative responsibilities in regard to the ignorant, the misguided, the wicked, and the destitute, both at home and abroad—and then put forth all their energies for the glory of God, the edification of his Church, and the salvation of men, in those directions which an enlightened conscience approves.

The House of the Lord: a Sermon, preached at the Consecration of St. Paul's Church, Randolph, April 18, 1838. By the Rt. Rev. James Hervey Otey, D. D., Bishop of Tennessee.

Like every thing else which comes from the pen of this excellent prelate the present discourse is a clear, able, temperate, and uncompromising exhibition of evangelical truth. In our next we shall give an extract of greater length in regard to the sacredness of churches and the inconsistency of men in consenting to their desecration. At present we give a shorter extract on,

THE LITURGY.

"Next to this, come in order the prayers and thanksgivings, for which our necessities and our unnumbered blessings call. It is needless here to enter into any particular account or defence of them. They will readily commend themselves upon examination to every candid and judicious mind, as pious, chaste, appropriate—unsurpassed in simplicity of diction, unequalled in sublimity of conception—unrivalled in purity of sentiment, humility of expression, and dignified pathos, by all the uninspired productions of every age. The lights of every orthodox denomination in modern times have accorded to them their unqualified approbation; while to those who use them, experience unfolds new beauties, and furnishes ever increasing evidence of their worth. Their use is warranted by the practice of the Old Testament saints—by the example of Christ and his apostles—by the uniform custom of the Church in its purest days; and experience has fully demonstrated that they present the only safeguard to the people against the introduction of heresy and schism by an ambitious ministry. Extempore prayer in the Church is in fact an innovation upon primitive practice; and was introduced into England by the emissaries of Rome—as an artifice to divide Protestants; and by producing dissension, and inveighing against the liturgy as only a new edition of the mass book, to bring reformed religion into contempt. When public worship is celebrated without established and precomposed forms, the people have not the slightest check or control over him who officiates. He puts up such petitions, and offers such supplications, and utters such thanksgivings, as to his discretion shall seem best, or as may strike his fancy at the moment as suitable: nor have those who hear any part or lot in the matter, save and except that they sing by form—no minister having yet been found of skill sufficient to sing extempore, however mighty in the art of making prayer. Upon this subject, the incomparable Jeremy Taylor remarks thus—'The Church should have pared away all the canon of the communion, if she had mended her piece at the prescription of the Zuinglians; and all her office of baptism, if she had mended by the rules of the Anabaptists; and kept up altars still by the example of the Lutherans; and not have retained decency by the good will of the Calvinists; and now another new light has sprung up, she should have no liturgy at all, but the worship of God be left to the managing of chance, and indeliberation, and a petulant fancy.'"

Memoir of Mrs. Sarah Louisa Taylor, or an Illustration of the work of the Holy Spirit in awakening, renewing, and sanctifying the heart. By Lot Jones, A. M., missionary &c., New York: Published by John S. Taylor, N. Y.

The name of the editor is a sufficient warrant for the soundness of this work, and will, no doubt, go far to recommend it. Few clergymen of our Church have had a wider experience than his position has necessarily given him on the all-important subject to which his Memoir relates, and none, we believe, have brought to it a heart and mind more devoted to that good cause. Our only regret is, that in the present Memoir he has not enlarged more on that period of this young person's life in which he could speak from personal knowledge, and this might perhaps have been profitably done by curtailing the earlier and less interesting portion of the narrative. From the united testimony of all that knew her, Mrs. Taylor seems to have been a superior woman, exciting in more than an ordinary degree the respect and affection of all that approached her; and though moving in an humble station, yet exercising within that sphere superior influence and directing it always to the spiritual good of those around her. This sentiment is well conveyed in the closing paragraph of a letter addressed to the editor by the physician who attended her in her last illness, (Dr. J. A. McVickar,) and we fully concur in the pious wish expressed, that the lesson here given may operate to teach those whose opportunities are greater. 'Though during life her sphere of usefulness was comparatively limited, I trust her Memoir will be the means of benefiting many, leading them to improve their opportunities, and to consider that though retired, their duty is as plain and important as that of the most prominent in public life; while it will encourage them to bear their trials with meekness, feeling that all things are wisely ordered.'—p. 309. M.

Theological Seminary.—We earnestly commend the following brief but important circular to the attention of our readers.

COLLECTIONS FOR THE GENERAL THEOLOGICAL SEMINARY.

In obedience to the order of the Board of Trustees, an appeal was made last September by its Secretary to the ministers and vestries of our churches, for annual collections or contributions to meet its current expenses up to this date, the following churches have made collections for this object: City of New York, St. Luke's, St. George's, Grace and St. Mark's; out of the city: St. Andrew's, Harlem, Trinity, Geneva, Calvary, Homer, St. James', Goshen, St. John's, Monticello, St. George's, Hallets Cove, St. Matthew's, Westchester and St. James' Newtown. Connecticut, Christ Church, Hartford, Trinity, Fairfield. New Jersey, St. Peter's, Morristown. Pennsylvania, St. Peter's and Christ Churches. Philadelphia, Trinity, Oxford, Christ Church and St. Gabriel's, Montgomery county. Massachusetts, St. Peter's, Salem. District of Columbia, Trinity Church. *South Carolina,*—From an alumnus, a contribution; from the Church at Claremont, a collection. In addition to the above, four promises of collections have been received from Connecticut; one has been received from Maryland, Rhode Island, and Massachusetts each; and four refusals have come from the western part of New York. The deficiency of income to be provided for, was $4306. The contributions thus far received are about $1160, leaving yet to be raised $3146. As the Board of Trustees of the Seminary will meet in about five weeks. The editors of our religious periodicals are respectfully requested to publish this statement in their respective columns forthwith.

H. Anthon, Sec.

An excellent charge on the subject of the atonement, was delivered on Wednesday last, at the opening of the Pennsylvania Convention, by the Bishop of that diocese. The charge is already published, and will receive a more extended notice in our next.

The Rev. Charles V. Kelly has resigned the rectorship of St. Bartholomew's Church, and is about to leave our city. During his residence among us, Mr. Kelly has secured the warm personal regard of his brethren, whose best wishes will follow him wherever Providence may cast his lot.

We regret to learn that the Rev. Dr. Schroeder, owing to the ill health of a member of his family, is about to embark for Europe.

CHURCH READING ROOM.

Owing to the delay consequent upon preparing a new building for the reception of visiters, Sherman and Trevett regret to state they were unable to open their Room as advertised on the 15th. Their arrangements will, however, be completed on the 25th inst. when they will be happy to welcome their friends and the Episcopal public generally.

Clergymen visiting the city are particularly invited to call and record their names.

☞ Church periodicals will confer a favor by copying the above notice.

142 *Fulton-street, May 19th.*

Bishop's Visitation.—The Bishop has added to his appointments for visitation *Fairfield, Hallett's Cove,* and St. Michael's Church, *New York.*

To Correspondents.—"An Inquirer" on the subject of "evangelical obedience and uncovenanted mercies" in our next.

For the Churchman.

COLLECT FOR THE THIRD SUNDAY AFTER EASTER.

Almighty God, who showest the light of truth
To those in error, to the intent that they
May to the way of righteousness return;
Grant to all those who love thy will t' obey,
That they, admitted to the fellowship
Of Christ's religion, may those things eschew
That are to their profession contrary,
And follow those agreeable thereto;
Thro' Jesus Christ our Lord one God with thee.

COLLECT FOR THE FOURTH SUNDAY AFTER EASTER.

O Almighty Lord God, who alone hast the power
To order our wills and affections subdue;
Grant unto thy people to love that thou commandest,
And the thing thou dost promise desire, that so,
'Mong the sundry and manifold changes of life,
Our hearts surely fixed for ever may be
E'en there where true joys, thro' Christ Jesus are found,
Who liveth and reigneth, O Father, with thee.

Mem.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention,* to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifth Sunday after Easter, or Rogation Sunday, May 20, Duanesburg, *Schenectady county;* Tuesday, 22, Rensselaerville, *Albany county;* 23, Oakhill, *Greene county;* Ascension-day, May, 24, Greeneville, 25, Cairo.

Sunday after Ascension, May 27, Windham; Tuesday, 29, Walton, *Delaware county;* 30, Unadilla, *Otsego county;* Friday, June 1, Burlington Flats.

Whitsunday, June 3, Cooperstown: Wednesday, 6, Pleasant Valley, *Dutchess county;* Friday, 8, Marlborough, *Ulster county.*

Trinity Sunday, June 10, Fishkill, *Dutchess county,* ordination A. M., confirmation P. M.; Tuesday, 12, Goshen, *Orange county,* ordination A. M., confirmation P. M.; Thursday, 14, Monticello, *Sullivan county.* Saturday, 16, Peekskill, *Westchester county,* consecration A. M., confirmation P. M.

First Sunday after Trinity, June 17, St. Andrew's Church, *New York.*

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county,* 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county.*

Sixth Sunday after Trinity, July 22, A. M., Bedford, *Westchester county;* 4, P. M. North Salem; 23, Paterson, *Putnam county.* Festival of St. James the Apostle, Wednesday, July 25, Athens, *Greene county,* ordination A. M., confirmation P. M.

Seventh Sunday after Trinity, July 29, Watertown, *Jefferson county,* ordination A. M., confirmation P. M. Tuesday, 31, Canton, *St. Lawrence county.*—August 1, Waddington, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county,* ordination A. M., confirmation P. M. Tuesday, 7, Penn Yan, *Yates county,* consecration A. M., confirmation P. M. Thursday, 9, Wethersfield, *Genesee county,* consecration A. M., confirmation P. M. Saturday, 11, Grace Church, Lockport, *Niagara county,* consecration A. M., confirmation P. M.

Ninth Sunday after Trinity August 12, Christ Church, do, ordination A. M., confirmation P. M. Tuesday, 14, Trinity Church, *Buffalo.* Friday, 17, Ellicottville, *Cattaraugus county,* consecration A. M., confirmation P. M.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county,* ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county,* ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—City of Troy. Third Sunday after Easter, May 6, confirmed 60 in St. Paul's Church.

Rensselaer county. In the afternoon of the same day, confirmed 23 in Trinity Church, Lansingburg.

Albany county. Monday, May 7, confirmed 2 in Trinity Church, West Troy.

Tuesday, May 8, confirmed 5 in St. John's Church, Cohoes.

City of Troy. Thursday, May 10, laid the corner-stone of Christ Church. The address was delivered by the Rev. Robert B. Van Kleeck, rector of St. Paul's Church.

Rensselaer county. Friday, May 11, confirmed one in the temporary Chapel of St. Mark's Church, Hoosick Falls.

SUMMARY.

The New Episcopal Church.—The corner-stone of the new Episcopal church about to be erected in the northern part of this city, was laid yesterday afternoon by the Rt. Rev. Bishop Onderdonk. The procession moved from the temporary place of worship occupied by the congregation to the site of the new edifice on North Second street, where the customary services were performed. In a cavity in the stone was placed a leaden box, containing a Bible and Book of Common Prayer, and numerous pamphlets and documents, having reference to the affairs of the Episcopal Church of the city and country. In consequence of the rain, the address was delivered in the temporary chapel, where also the concluding devotional exercises were performed. The address was by the Rev. Mr. Van Kleeck, the rector of St. Paul's, and was admirably suited to the occasion. The principles upon which the Church is based, and the encouragement which its members have in their enterprise, were set forth in a very able and interesting manner.

We were much struck with the review given by the reverend speaker of the history of the Episcopal Church in this city, and were especially gratified with the tribute paid to the venerable man by whom it was here first established, and who is yet with us honored and beloved in his old age. We wish all success to this infant church; already it has done well. The labors of its indefatigable rector, the Rev. W. F. Walker, and of his zealous vestry, have not been in vain. Already, though but eighteen months since Christ Church was organized, there is a large congregation with seventy-five communicants, and a flourishing Sunday school. The two other Episcopal congregations, with their rectors and officers, have given them the encouragement of their sanction and good wishes. The community at large seem to regard the enterprise with a favorable eye.

There is then much ground for encouragement to those engaged in it, and we look with confidence to its successful completion. The plan of the building is very neat and in good taste; and if it is carried out the church will be an ornament to our city.

Troy Morning Mail.

Baptism by Immersion in the Established Church of England.—We were gratified, in an ordinary degree, by the performance of this interesting ceremony in St. Jude's Church, on Sunday morning, February 25. The Rev. H. M'Neill observes rigidly the rules of his Church. He never administers baptism, except in the public congregation; and never admits sponsors who are not communicants. On Sunday, three infants were brought to the font; the father of one of them required that it should be immersed. Mr. M'Neill addressed his congregation upon the subject, referring to what he had taught them on former occasions. He said that while the use of water was prescribed, nothing was prescribed as to the kind of water to be used, whether warm or cold—as to the quantity, whether much or little—or as to the mode of application, whether immersion or sprinkling. These details were left open by the Scripture, and by the Church. Convenience and decency had conspired to render sprinkling universal; but if any member of the Church conscientiously preferred immersion, he was happy to say that, as a minister of the Church of England, he was at perfect liberty to comply. Then, after baptizing two infants in the usual manner, he immersed the third in warmed water, which he had judiciously caused his sexton to prepare for the occasion.—*Liverpool Mail.*

On the 1st of March, Lord Brougham was elected lord rector of Marischal College, Aberdeen, by a majority of three votes. The other candidates were Lord Lyndhurst, the late rector, Lord Ramsay, and Mr. Colquhoun, of Killermont, M. P.—*British Magazine.*

CALENDAR.

MAY.

20. Rogation Sunday.
21. }
22. } Rogation-Days.
23. }
24. Ascension-Day.
27. Sunday after Ascension.

NOTICES.

New York Bible and Common Prayer-book Society.—On Sunday morning (to-morrow,) a collection will be made in Trinity Church in aid of the funds of the N Y Bible and Common Prayer-book Society, the liberal contributions of the congregation are most respectfully solicited to enable the board of managers to meet the extensive and increasing demands for gratuitous distribution of the Scriptures, and Book of Common Prayer, for missionary stations, and new parishes, where the want of them is much felt, and the supplies kindly appreciated. Episcopalians are confidently appealed to, generously to aid by their bounty in supplying the spiritual wants of the destitute of their own household of faith.

The New York Female Benevolent Society, whose object is to relieve the unfortunate and destitute, and to reclaim the wanderer, intend holding a Fair in the month of June, for the purpose of increasing their funds.

They appeal to the benevolent part of their fellow-citizons, to aid them in their efforts, by donations of work or materials for the same which will be thankfully received at the following places.

Mrs. Lathrop, 75 Christopher st.
Mrs. Richards, 44 White st.
Mrs. Mead, 48 Cliff st.

And at the Prot. Epis. Press, 142 Fulton st
March 27, 1838. 2m

EIGHTH WARD PROTESTANT EPISCOPAL CHURCH, corner of Prince and Thompson streets. A committee will attend at this church, for the purpose of renting the Pews on Friday and Saturday, for several weeks, from 3 to 6 P M. A diagram of the ground floor is left with Mr. Sherman, at the Protestant Episcopal Press, where Pews may be secured.

April 4, 1838.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 9th instant, has received the following contributions, viz

An Easter offering from St James' church, Goshen, N Y, by the hands of the Rev T Mallaby, $30. By the hands of F H Stimpson, Esq, receiving agent, from the Missionary Society of Trinity church, Boston, Mass, for Bishop Chase's use for missionary purposes, $50. By the same hands, from the same Society, for Bishop Kemper's use, for missionary purposes, $50. By the same hands, and from the same Society, for general purposes, $50. Sunday offerings from St Stephen's church, Pittsfield, Massachusetts, $32 50. From the Sunday school of Trinity church, Rutland, Vt, by the hands of the rector, the Rev John A Hicks, $5. By the same hands, from monthly collections in the same church, $15. From the family mite box, New York, $2. Part of a collection in St John's church, Elizabethtown, N J, by the hands of the rector, the Rev R C Moore, $5 35. From the monthly offerings of Christ church, Oswego, N Y, by the hands of Mr George Deming, $20—Total receipts, $259 85.

May 15th, 1838. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received by the hands of the Rev J D Carder, collections made by Alex Robertson, Esq, agent at Charleston, S C, since the 14th Dec. last, amounting to $1466 73, viz church offerings at Christ church, Greenville, per Rev C C Pinckney, $37 50; a donation from Rev C C Pinckney, $12 50—$50. From St Helena church, Beaufort, S C, per Rev J R Walker, rector, for Persia, $38 50; Africa, $48 37; Greece, $65; China, $46 75—$198 62. From St Peter's church, Charleston, per Rev W H Barnwell, rector, St Peter's Working Society for African Mission, $280; from an unknown person for redeeming an African girl, referred to by Dr Savage, $20; from a lady of St Peter's church, $10; from the offerings of St Peter's church, for China, 65 cents; Africa, $1; general purposes, $52 53—$54 18—364 18. From Trinity church, Columbia, per Rev P J Shand, rector, for Africa, $10; Crete, $5; China, $3; general purposes, $73—$91. From Trinity church, Edisto, per Rev C E Leverett, rector, church offerings, $16; Rev C E Leverett, for Greece, $10; Mrs C E Leverett, Africa, $5—$31. From Trinity church, Society Hill, S C, per Rev Ulysses M Wheeler, $10; from St Stephen's chapel, Charleston, per Rev Paul Trapier, rector, 1-4 receipts at monthly missionary lecture, $7 87; collections for general purposes, $21 25; China, 50 cts. $21 75; Female Bible class, $40—$69 62. From All Saints' church, per Rev A Glennie, rector, from Rev S Elliott Jr of Columbia, as a Christmas present from two families, $243; from St. Philip's church, Charleston per Rev C E Gadsden, $30; from St Michael's Missionary Association, $12 50; from St Luke's parish, per Rev B C Webb, $18 25; from St Philip's Missionary Association, for China, $1 75; general, $20 37—$22 12. From St David's church, Cheraw, per Rev A W. Marshall, rector, $11. From Rev Wm T Potter, offerings of the Female Missionary Association of St Paul's church, Pendleton, for Texas, $63 50; from St Paul's church, Charleston, per Rev C Hanckel, general purposes, $21 25; for China, the savings of four children at Walterborough, $3 25—$24 50. From Rev Paul Trapier, from monthly missionary lectures, $15 25; from an unknown person, $5—$20 25. From Rev N B Screven, for Africa, $10 33; general, $19 67—$30. From the Missionary Association of St Philip's church, $4 75; from St Michael's Church Missionary Association, 1-4 of missionary offerings, $85 94; from Rev W H Robbins, $50; from Rev S Elliott, for one quarter's church offerings of Prince William's parish, $31 50—Total, $1466 73.

Remitted by Thos Robins, Esq, agent at Philadelphia, from a friend, $3; from a female communicant of the church of the Ascension, Phila, per Rev Mr Clemson, $2 50; from Mrs Ludlam, Bristol, Pa, per Mr W Stavely, $10; from parish collections of St Peter's church, Phila, for 1838, per F G Smith, Esq, treasurer, $155; from Miss E Reynolds St Andrew's church, Baltimore, $5; from a parishioner of ditto, $10; monthly collections in same church from Dec 1837, to April 1838, $25 12, all for Africa, per Rev J Peterkin, $40 12; from the ladies of St Michael's, church, Bristol, R I, to constitute Capt Hugh N Gifford a life member of the general Missionary Society of the Protestant Episcopal Church, for China, $30; contribution from St Andrew's church, Phila, in part of their pledge towards the support of the Persian Mission for 1838, $900; the following for general purposes of Board of Missions, from Christ church, Charlestown, Candawha co, Va, weekly offerings since 1st Jan, $19; Miss P W Lewis, Phila, subscriptions for 1838, $3; St Mark's parish, Kanawha, Va, per Rev J Martin, $15; family offerings from John Paul, Chester co, Pa, per Rev W Mentzer, $3 75; from Miss Ford, Phila, $5; $45 75, one half for Foreign Missions, $22 87, less postage and discount, $1—$1162 49. Received one half of $1 75, from the mite box of Mrs C B and children of Plattsburg, 87 cts. Received by the hands of Rev Henry Peck from St Paul's church, Paris, Oneida co, N Y, $4; received per secretary and general agent, from Trinity church, Lenox, Mass, per Rev S P Parker, $2 62; from a friend of Foreign Missions at the Monthly Concert, St Michael's, Bristol, R I, per Rev J Bristed, $10; from ladies of said church, general, $5; Greece, $1 50; $6 50—$19 12. Received from a member of St Luke's church, N Y, for Africa, $2; received from St Luke's church, Rochester, N Y, per Rev Henry J Whitehouse, D D, rector, $100; received from the ladies of St Albans Sewing Society, Vermont, per Mr Smith, $8; received from Miss Eliza Seaman, Elizabethtown, N J, one half of $2, for Domestic and Foreign Missions $1; received from ladies Sewing Society, Narbonne parish, Berkley co, Va, $15—Total receipts, $2779 21.

The Treasurer has further to acknowledge.

Remitted by Rev Thos Mallaby, rector, an Easter offering from St John's church, Goshen, N Y, $20; remitted by George Rowland, Esq, of Norfolk, Va, from Rev M L Chevers, offerings of the Centurion church, Old Point, Va, $13 88; ditto of a soldier returned from Florida, $2 50; ditto of a few female friends of St John's church, Hampton, $2 50—$18 38. Contribution of St James' church, Chicago, by Rev I W Hallam, rector, $5; received from Rev G C Shepard, collected at Monthly Concert in Christ church, Stratford, Conn, for Mrs Hill's school, Athens, $21; penny a week association for ditto, $9—$30; remitted by Rev J A Hicks, rector, from Trinity church, Rutland, Vt, monthly collections, $15; Sunday school, $5—$20. Received collection in St John's church, Elizabethtown, N J, per Rev R C Moore, $7 34; received Sunday offerings of St Stephen's church, Pittsfield, Mass, per E A Newton, Esq, $32 50; received monthly offerings of Christ church, Oswego, from M G Deming, $15; remitted by Chas Foote, Esq, offerings of St John's church, Bridgeport, Conn, $18; received from a Sunday scholar of Trinity church, New Haven, $1; received from Rev W J Boone, missionary at Batavia, (accidentally omitted by him in his general account of receipts, previous to his departure from the United States.) monthly collections per Rev B C Webb, of S C, from Zion Chapel, Hilton Head, $12 81; St Luke's church, $14 19,—$27—Total receipts, $194 22

Charles J. Aldis, Treasurer,
May 15, 1838. Bank of America.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following collections.

From St John's Chapel on Sunday morning, the 13th instant, $146 31. From St Paul's Chapel on Sunday morning, the 13th instant, $74 20. From a Lady, $1. From J W Francis, M D, $3. From Rev D G Tomlinson, Trumbull, Conn, 50 cts. From sundry annual contributors, $26. Total, $251 1.

Contributions, donations, and the dues of such annual subscribers as can with perfect convenience to themselves be sent, will be thankfully received by the Treasurer, No 77 Maiden lane, or at the Depository, 28 Ann street, by the Agent.

Thomas Browning, Treasurer,
77 Maiden Lane.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of the following, viz.

From Moses Kimpton, warden of Christ church, Phila, a contribution from the vestry, $180. From Rev Dr Anthon, a collection in St Mark's church, N Y, $95 07.—From Rev Dr Anthon, a remittance from Rev A L Converse, contributed by a few individuals of the parish of Stateburg, S C, 35. Total, $310 07. Subject to a deduction for the difference of exchange.

Edward R. Jones, Treasurer.
New York, May 16, 1838.

LIBRARY OF GENERAL THEOLOGICAL SEMINARY.

Received by the hands of Rev S H Turner, one hundred dollars, being the fourth instalment paid by Mrs. S. Williams towards the payment of one thousand dollars for an alcove in the library.

On part of the Committee,
J. M. McVickar.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $5, for the poor, from "J. T. H."

Lot Jones, 192 Allen street.
May 14th, 1838.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums, since April 25th.

From Edward Doughty annual subscription, $10; Samuel Ward, annual subscription, $100; collections in the Mission Church of the Epiphany, $166 6; collections in the Mission Church of the Holy Evangelists, 29th ult. $5 62—Total, $281 68.

Lewis Phillips, Treasurer.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:

From Rev L A Barrows, Emmanuel church, Norwich, Chenango co, $1. From Rev H Gregory, Calvary church, Homer, Cortlandt co, $2. From Mr John Atwill, $5.—From Mr Joseph R Taylor, annual, $2. From J W Francis, M D, $2. From Rev D G Tomlinson, Trumbull, 50 cts. From Rev Alex Frazer, $5. Sundry annual contributors, $5. Total, $22 50.

Contributions and Donations thankfully received by the Treasurer.

Thomas Browning, Treasurer,
77 Maiden Lane.

GERMAN EPISCOPAL CHURCH.

The treasurer of the German Protestant Episcopal Church of St. Timothy gratefully acknowledges the receipt of the following donations. By the hands of the Rev Lot Jones from B. Vincent, $10; by the hands of Albert D. Traver from Mrs. David Hosack, $50; by the hands of Charles A. Focke, from the teachers of St Thomas' Church Sunday School, $23 25; from the teachers of St Timothy's Church Sunday School, $7; from S. Brown, $5; cash, $3—Total, $98 25.

From the interest heretofore shown, and now, as it is believed excited in the minds of the Christian community, we feel much encouraged, and hope by a continuance of public favor we shall soon be enabled to complete the work we have begun; a work calculated to be of the utmost importance to that class of men for whom it was undertaken.

N. B. Donations left at the Protestant Episcopal Press, 142 Fulton-street, Swords, Stanford & Co. 152 Broadway, or Chas. A Focke, 216 William-street, will be thankfully received.

Peter Brenneshooltz, Treasurer.
April 16th, 1838.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to May 17th, from the following persons, viz.

D Finlay, remit; P M Bridgeport, Conn; C T Smyth; Rt Rev Bp Chase; Rev E M Forbes, remit; Rev S McHugh; P M Harrisburgh; Bishop B T Onderdonk Rt Rev; P M, Baltimore; Lorenzo T Bennett, remit; Rev S R Crane; P M Amesbury, remit; P M Guilford, Conn; C Salisbury; P M Brockets Bridge; Rev S Farmar Jarvis, D D; L H Young; P M Eastport; do Jersey city; Wm R Wadsworth; Rev J W Diller; Jon. Starr; P M Memphis; Marcois Cormerais, remit; P M Fayetteville; Rev H S Attwater; Jno Allmand; E D Richardson, 2, 1 remit; Henry J Hutchins; P M Southport, remit; P M Troy; do Liberty; Luther Foote; H J Terry, remit; L G Cannon; Thomas Latimer; Jos Whetham; Jos H Hill, remit; Wm Marshall & Co; Marsh, Capen & Lyon; Rev D Babcock, 2; P M Brooks Grove; Hawley & Bowman; Jacob Aims; Rev H Gregory; Rev Warner Hoyt; Rev M K Cushman, 3; Rev B C C Parker; Miss Gilbert; Rev Jos H Saunders; Hogan & Thompson; Rev Moses Marcus, B D; Miss Mary S Trevett; Rev Geo H Norton, 2; David W Smith, Esq, Horace, N Y.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the fortnight ending May 17th, from the following persons, viz.

Belknap & Hamersley, Hartford; Geo. Hicks, Cairo, with remittance; L. Colson, Medina, Ohio; C. Croft, New Prospect; Ewin & Benedict, Cleaveland, Ohio.

Packages forwarded by the Prot. Episc. Press and Episc. S. S. Union, from 12th to May 17th, inclusive.

J & J N Bogart, Geneva, sent to S S & Wm Wood; T Latimer, Phila, by Union Line; C Stimpson, Boston, steamer Narragansett; L H Young, New Haven, steamer Bunkerhill; Belknap & Hamersley, Hartford, steamer Splendid; E Platt, Troy, N Y, Troy Towboat; W C Lord, Wilmington, sent to Hallett & Brown; Armstrong, & Berry, Baltimore, W Woodward, Baltimore, Packet Pavillion; J Baker, Norfolk, Va, Packet Virginia; W P Hunter, Savannah, sent to Sturges & Clearman; A E Miller, Charleston, brig Lawrence; A Hyde, Washington, sent to Sturges & Clearman; Rev E H Gregory Lockport, Albany and Canal Line.

COMMON PRAYER.—The 18mo. edition of the Common Prayer-book, for auxiliary societies, and distribution—two qualities—at the low price of $3, and $2 40 per dozen, or 25 cents and 20 cents single; published at the Protestant Episcopal Press, 142 Fulton street.

Sherman & Trevett.

WORKS OF REV. JOHN A. CLARKE.—The Protestant Episcopal Press, 142 Fulton street, have just received an additional supply of the works of Rev. John A. Clarke. Furnished wholesale and retail at the lowest prices. Sherman & Trevett.

THE PROTESTANT EPISCOPAL PRESS, have just opened at their *new depository,* 142 Fulton street, a complete assortment of Bibles, Prayer-books, Testaments, Theological books, books suitable for Sunday schools. Sunday school Teachers, &c. &c. &c.

Also a fine assortment of Stationary, Blank Books, etc. etc. Sherman & Trevett.

THE DEPOSITORY OF THE PROTESTANT EPISCOPAL PRESS is now open at 142 Fulton street, where has just been opened a splendid assortment of Bibles, Prayer-books, &c. &c.

☞ Attention is particularly invited to the new edition of the 8vo. rubricated Prayer-books, and some elegant Oxford Bibles with clasps, just received from England.

Sherman & Trevett.

ST. PAUL'S COLLEGE.—This Institution, which is partially in operation as the Flushing Institute, will be completely organized on the first Monday in October next, at College Point, near Flushing, New York.

The literary and scientific duties of the Institution will be discharged by an Academic Board, to consist of Professors in the following departments of instruction:

The Hebrew Language, with Jewish and Christian Antiquities.
The Greek and Latin Languages.
Mathematics and Natural Philosophy.
History and Constitutional Law.
Moral and Intellectual Philosophy.
Rhetoric. Evidences of Christianity.
Chemistry and Mineralogy.

Together with assistant Professors and Instructors in the Greek and Latin Languages, Mathematics and Natural Philosophy, History, Antiquities and Geography.*

The course of study will require the usual undergraduate period of four years, in Freshman, Sophomore, Junior and Senior Classes, and will be at least as extensive as that of any of the Colleges of the Union. In addition to which there will be the means of acquiring the German and French languages, Drawing, and Vocal and Instrumental Music.

Stated examinations will be held before a Board of Visiters of educated gentlemen of the city of New York, who will report to the public, from time to time, the state of learning in the Institution.

THE COLLEGIATE FAMILY.

The leading object in this department of the Institution will be the moral education of the students by means of a paternal and familiar discipline—and a regulation of circumstances favorable to the cultivation of sentiment and character. For this purpose the Academic and domestic discipline will be distinct, and the economy of the Collegiate family, to a great extent, will be that of a private and Christian home.

The control and supervision of the students will be maintained on the principle of delegated parental right. This principle, strictly understood, will be the basis of the government of the Institution. Every student will be expected to consider himself for the time being as part of the family of his father's representative, and therefore bound, both in duty and civility, to obedience and cheerful conformity to the order of the house. As this is the only ground for any efficient government of youth, so there is no danger of acting upon it to excess, as long as the pupil enjoys freedom of communication with his parents, and the parent has the liberty, at any moment, of withdrawing his child.

The aim of the College as a school of morals, the public should be distinctly apprised, is improvement rather than reformation. The idle and the vicious are not invited to its walls. It is accommodated in particular to parents, who having guarded the education of their sons at home, are desirous of giving them the advantages of college, without exposing them to its usually attendant dangers To these it is offered as a seminary of sound learning, and an asylum from the allurements to youthful dissipation.

More confidence is felt on the foregoing points from the experience of the Flushing Institute, in which, however, they were treated rather as experimental and desirable, than, as they will be hereafter, practicable and essential.

The Collegiate family will be divided into households, each of which shall not contain more than fifty students, nor are more than two households at present contemplated. The Rev. W. A. Muhlenberg, aided by his associates of the Flushing Institute, and St. Paul's School, will preside over the whole family which will be accommodated in contiguous buildings.

Letters of application or inquiry may be addressed to the above-named at the Flushing Institute where candidates for the College classes will be received on and after the first of June, provided they be found qualified to join the Sophomore, Freshman, or one of two preparatory classes now at the Institute, and St Paul's School. They will thus have an opportunity of finishing the probationary term, required in the first instance of every student, with the commencement of the vacation, August 15, and be ready for regular admission to the College in October.

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* The names of the gentlemen filling the several Professorships, will be given to the public in the course of a few days. My10;4ti

POETRY.

A FATHER TO HIS MOTHERLESS CHILDREN.

BY MRS. SIGOURNEY.

Come, gather closer to my side,
My little smitten flock,
And I will tell of him who brought
Pure water from the rock;
Who boldly led God's people forth;
From Egypt's wrath and guile,
And once a cradled babe did float,
All helpless on the Nile.

You're weary, precious ones—your eyes
Are wand'ring far and wide;
Think ye of her who knew so well
Your tender thought to guide;
Who could to wisdom's sacred love
Your fix'd attention claim?
Ah! never from your hearts erase
That blessed mother's name.

'T is time to sing your evening hymn,
My youngest infant dove;
Come, press thy velvet cheek to mine.
And learn the lay of love;
My shelt'ring arms can clasp you all,
My poor deserted throng,
Cling as you used to cling to her
Who sings the angels' song.

Begin, sweet birds, the accustom'd strain;
Come, warble loud and clear:
Alas, alas! you're weeping all,
You're sobbing in my ear;
Good night—go say the prayer she taught
Beside your little bed;
The lips that used to bless you there
Are silent with the dead.

A father's hand your course may guide
Amid the thorns of life,
His care protects those shrinking plants
That dread the storms of strife;
But who upon your infant hearts
Shall like that mother write?
Who touch the springs that rule the soul?
Dear mourning babes—good night!

MISCELLANY.

THE RESURRECTION, OR THE REWARD OF HOLINESS.

Jesus answering, said unto them, the children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection.*

These Sadducees did, in very deed, argue like themselves; that is, like men who did not believe a resurrection. Whether our Lord's answer convinced them of their error, or how far their prejudices might excuse them before God, is not material for us to know, especially since this point is now put out of all manner of doubt amongst Christians, by the resurrection of Jesus Christ our Lord from the dead.

But this is very material to be observed, that their error proceeded from their not knowing the Scriptures.

This was their great crime; they would not believe a future state, because they could not answer all the objections that the wanton wit of man could invent against such a state. The truth is, they were very fond of every thing that might confirm them in their unbelief, and neglected the Scriptures, which alone could have given them a sure account of what they doubted.

And thus it will always be, where people will not believe the word of God, when it is not agreeable to their own weak reasonings.

However, we are no losers by these people's infidelity and curiosity; for in convincing them of their error, our Lord has made known one of the most important and comfortable truths, namely, That at the general resurrection, such as have behaved themselves worthily in this life shall become immortal as the angels; that instead of a natural or animal body, which stands in need of food and air to support it, they shall have a spiritual body, which will need neither; that in that state there will be no need of marriage to preserve their kind, for they shall never die, but shall continue in the presence of God, in a state of perfect happiness for ever.

And let us not imagine, that there was no need of such a revelation as this to encourage us to do what God expects from us, in order to our happiness. They that know any thing of themselves, know very well, with what difficulty we are brought even to think of another life: but to love it better than this; to deny a present pleasure for one that is to come: to suffer here in hopes of being rewarded hereafter; there was an absolute necessity that the reward should be very great, and very certain; and so it is: they which shall be accounted worthy to obtain that world, shall be equal unto the angels; that is, after death they shall be happy and immortal as they.

And who is it that affirms this? No less a person than the Son of God; whom God sent from heaven on purpose to make known to us this, amongst other things, That men may be much happier in the next world, than they can possibly be in this, if it be not their own fault, particularly, he assures them, that after the resurrection they shall never die any more; their inheritance shall be for ever; they shall receive a crown of glory, that fadeth not away.

It is true, these are general expressions; but the apostle tells us why the happiness of the next life is not described more particularly: "Eye (saith he) hath not seen, nor ear heard, neither have entered into the heart of man to conceive, the things which God hath prepared for them that love him," (1 Cor. ii. 9;) that is, It is utterly impossible so to describe or compare the state of life to come to any thing we see, or hear, so as to be able to comprehend it. For this, we must either believe God's word, or continue unbelievers to our own great loss. We are to live here by faith, not by sight; that is, we must order our conversation not by what we see, or can understand, in this world, but by what we believe and expect in the next.

But then, that Christians may not be charged with being too easy of belief, in expecting an happiness which they are never like to enjoy, God has been pleased to give us the utmost proof that men in reason can desire, that all the glorious things that are spoken of the city of God, the habitation of the blessed, are certainly true: he has, I say, given us assurance of this, in raising our Lord from the dead.

To this the apostles and first Christians appealed, as to a matter of fact, of which they had been eyewitnesses, for the truth of which they were ready at last to lay down their lives, and at last did so. And the providence of God so ordered matters, that the enemies of Christianity should have nothing in reason to say against the truth of Christ's resurrection.—They set a watch upon his grave; their own watch informed them of what had happened when he rose from the dead; they were forced to give them moneys to stifle the truth, and to set about a lie; and yet they themselves had not the assurance to persist in this lie, when Peter and John (Acts iv.) told them that to their own certain knowledge he was risen from the dead; they had not then the face to say, "that his disciples had stolen him away," but only, "you would bring this man's blood upon us." Nay, they themselves were so far from believing their own lie, that they consented to the counsel of Gamaliel, lest, if what the apostles affirmed should be true, they should be found at the last to fight against God.

In short; in those days in which these things were done, the truth of Christ's resurrection was not questioned. The circumstances of the thing, the number of the witnesses, their resolution to die rather than to deny what they had seen and heard, in the mean time the great power of God attending them in signs, and wonders, and surprising miracles, stopped the mouths of gainsayers: and the Gospel, founded upon this truth, spread over all the world.

They believed Jesus Christ to be a divine person sent from God; and sent from God to reveal his will and purposes to men. They therefore thought themselves obliged to inquire diligently, what he had taught while he lived amongst men, what he had promised to his faithful followers, what men might expect by embracing his Gospel. And upon the whole they found, that Jesus Christ had not gained disciples by vain promises of worldly advantages. No; He told them plainly, that the next world was the place where Christians were to expect their reward; that in the mean time they were to live by faith in his promises. He assured them likewise, that to try the sincerity of their faith, they should meet with a great many troubles, that their faith and hope might be in God; that he expected nothing from them but what he himself would undergo: and he did so; "for the joy that was set before him he endured the cross, despising the shame;" for which God hath highly exalted him; and so he will do all his faithful followers. "They shall be equal to the angels; they shall be the children of God;" that is, they shall be immortal and happy.

These are the happy circumstances which all good Christians shall be placed in at the resurrection.

And God (you see) has been most surprisingly careful and necessary to us, not to let us want all the evidence that our hearts can desire, that this shall be our portion if we are not wanting to ourselves; this being one of the most powerful motives to fit us for such a state.

For a firm belief of the unspeakable happiness of those who die in the Lord, and whose portion shall be with the spirits of just men made perfect who shall be the children of God, and equal unto the angels, a firm belief and expectation of this will have these three excellent effects:

1. It will help to sweeten all the bitter passages of this mortal life.

2. It will help to cure us of a too great fondness for this world, which we are too apt to doat on, and which hinders us very much in our way to heaven.

3. It will help us to run with patience the race that is set before us; that is, to perform all the duties of Christianity with cheerfulness.

I. A firm belief of immortal happiness will help to sweeten all the bitter passages of this mortal life.

Whatever the world promises, sad experience, as well as the wisest of men, assures us, that "all is vanity and vexation of spirit." But this is not the worst of it; there are afflictions which are unavoidable, and would be intolerable, if we had no hopes of seeing an end to them.

But death, you will say, will put an end to all the troubles of this life: be it so. But then this very remedy is itself the greatest of all afflictions: for a man to know that he must die, and not to know what his condition shall be after death. Well might the apostle say, such men, "through fear of death, are all their life long subject to bondage." Heb. ii. 15.

God be praised, this is not the case of Christians, unless they are very much wanting to themselves. They may suffer, but if they keep in their eye the rewards of a future state, and live like men that do so, they cannot be miserable.

When a man can see an end of his miseries, and by bearing them as becomes a Christian, can be sure of a reward,—and of such a reward as the best and wisest men have willingly laid down their lives to obtain; this will support his spirits, and fill his soul with comforts, while his body is in pain; while disasters follow one another; when friends forsake him, and enemies oppress him; while the world frowns upon him, and poverty threatens him like an armed man.

In all these cases, a good Christian labors to support his soul with such considerations as these:—A time is coming when these afflictions will be over. Though I am now beset with infirmities, yet hereafter I shall have a body entirely free from pain and disorders of all kinds. Though I am poor now, yet I have this comfort, that God can make me sufficient amends in the next world for what I want in this. In the meanwhile, I know this to my comfort, that God has very often tried the faith of his best servants after a more severe way, in order to fit them for greater glory. It was thus he dealt with Job, whom he suffered to become the most miserable of men, before he would reward his patience and piety with a crowd of unexpected blessings. It was thus that God visited the man after his own heart, even after he had designed him for the greatest happiness. In short; it was thus the Son of God himself was dealt with; this was the way which he hath sanctified by his blessed example, commanding his disciples to follow his steps, encouraging them in their sufferings with the promises of eternal blessings.

II. A firm belief of what we shall be after the resurrection, will help to cure us of a too great fondness for the world.

What would an angel give for the best estate or place upon earth? Why do not we believe that a time is coming, when we shall be as much above all the glories of this world, as the angels are now? Yes, we believe this; but our fault is, we do not lay it to heart; we do not compare the happiness of heaven with the present advantages we either aim at or enjoy. We do not, as the apostle tells us (2 Cor. iv. 18,) all true believers do, "Look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal;" that is, a true believer keeps his eye upon what he expects hereafter, and will not be diverted from pursuing a crown of glory, that fadeth not away, by every tempting trifle he meets with in the way.

Thus, when Abraham had God's promise that he should have a son,—that his seed should in after-ages possess that land in which he was a stranger,—he was as well satisfied as if the thing were already come to pass, and he acted accordingly. He weaned his affections from his native country; he would not be tempted to stay in fruitful Egypt any longer than his necessities required; neither his own, nor his wife's great age hindered him from depending upon the promises of God; and God rewarded his faith, and answered the desires of his heart.

Why now, good Christians, we have the word of the Son of God for it, that in a short time, "when this mortal shall have put on immortality," we shall be as happy as the angels of God. Then we shall be amazed at the madness of those who preferred a temporal gain, or pleasure, or honor, to the glories of heaven, which will last for ever.

And oh! that Christians would but lay this seriously to heart, before it is too late; that they would behave themselves as strangers and pilgrims in this world, and look upon the next as the place where true joys are to be found.—Then should we not be tempted with earthly pleasures, nor doat upon the things now, which we shall then despise and abhor; and be astonished that creatures made for, and having the promise of eternal happiness, if they will but in good earnest strive for it, should yet choose eternal death, rather than renounce a present, short, unsatisfactory enjoyment.

We find by sad experience, that not only the enjoyment, but the very desire of the good things of this world, do very much indispose, and hinder us from pursuing the prize of our high calling with that earnestness which it deserves. "How hardly (saith our Lord) shall they that have riches enter into the kingdom of heaven." For they have so many and strong temptations to love this world, and set up their rest here, that the happiness of the world to come finds no place in their thoughts.

Happy then are they, who have seen the vanities of this world, and have so long considered the blessings of the world to come, that faith has made those blessings present to them; and they see and feel (what others laugh at them for) that for the joys of heaven, though at a distance, one ought to part with any satisfaction upon earth.

III. A firm belief of the consequences of the resurrection will very much help us to run with patience the race that is set before us: that is, it will help us to perform all those duties of Christianity, which are absolutely necessary to fit us for heaven.

For if we believe that God is a rewarder of such as diligently seek him; if we are thoroughly convinced of this, and that the reward we expect will be inconceivably great; then shall we apply ourselves to the obtaining it, like men that are really in earnest, with unwearied diligence.

And truly, there is need of a right understanding of these things, of a firm faith, and very lively hopes, and most glorious promises, to make us go through so many Christian duties, which are so uneasy to flesh and blood, and yet are indispensably necessary to eternal happiness.

For my part, I should be at a loss for arguments to persuade a man, either to watch, or pray, or to deny himself, or to be in charity with all men, if I could not first convince him that he will be the greatest gainer by doing these things;—particularly, that he has the promise of a most glorious reward; that he has many and powerful enemies that envy him such a reward, and will not fail to divert him from pursuing it, if he is not very watchful over himself; that God will give him all the assistance that is necessary, provided he prays for it with the seriousness of one that is in good earnest; that the life and joys of heaven will be quite of another kind than those which we are naturally fond of here; that therefore we must wean our affections from sensual pleasures,—bring ourselves by degrees to follow the will of God with readiness and satisfaction, whenever we know it; this being one of the duties, and the delight of the inhabitants of heaven:—In short, that we must use some self-denial to effect this, and to alter the bent of our inclinations, or else we shall never be happy as we hope to be.

Lastly; If I could convince him, that in heaven there is no sourness of temper, no selfish ends, no jarring or undermining one another, no jealousy or suspicion; that such evil dispositions as these will render a man utterly incapable of heaven, where all the inhabitants live in good understanding with one another, and in the strictest bonds of love, rejoicing in one another's happiness, and praising God for his goodness to others as well as to themselves.

When a man is once convinced of this, then he will see how necessary that charity is, which the Gospel requires, to help us to get rid in time of such evil affections and habits, as, if not cured here, will most surely hinder us of the happiness we expect there.

And seeing the reasonableness of these duties, and how absolutely necessary they are, to make us meet to be partakers of the inheritance of the saints in light, a Christian will set about them in good earnest, as he hopes for salvation: at least, if this will not prevail with us to do so, nothing else will. St. Paul, therefore, concludes all his discourse of the resurrection, and everlasting life after death, with these words: "Be ye therefore steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," (1 Cor. xv.;) intimating, that the serious belief of an immortal happiness will keep us steadfast in the faith, notwithstanding the troubles we meet with; unmoved by the temptations of the world; always abounding in the work of the Lord; that is, doing the duties of Christianity with patience and joy in the Holy Ghost.

And now, good Christians, you see, first, how much it concerns every body who professes to believe the resurrection of the body, and an everlasting life after death, so to order his life in this world, that in the next he may be happy.

Consider, secondly, whence you have this assurance of immortal happiness. It is not from conjecture, not from the vain and weak reasonings of men like ourselves, but from the mouth of the Son of God. It is he who tells us, that the children of the resurrection shall never die, but shall be equal to the angels.

But then observe, thirdly, that the same God of truth, who gives us this comfortable hopes, assures us at the same time, that there is something to be done on our part, in order to obtain it. It is not every one who professes to believe these things that shall be as happy as angels, but they that shall be worthy; that is, they, who through faith in the promises of God, have been encouraged to deny all "ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world;" looking for that blessed hope which God has given us in our Saviour Jesus Christ.

So that the belief of a resurrection, and an everlasting life, will easily be perceived to be of little use or comfort to one who will not be persuaded to prepare for it.

For, fourthly, as death puts the righteous into a state of endless happiness, which truth we very readily close with, so does it send the wicked into a condition miserable beyond expression, which we believe with some difficulty; and yet we are assured of both these truths by the same God of truth, that if either hopes or fears will prevail upon us, we may not want motives to work out our salvation.

Lastly; let us seriously consider, that whether we believe, or do not believe, these things, that will not make them true or false: the councils of God must stand; and if he has declared that he will raise us up at the last day, and judge every man according to his works done in the body; if he has, of his infinite mercy, appointed a place and state of happiness for the righteous, and a place of torment and punishment for the wicked, why then this will be the portion both of the one and the other, whether men believe, whether they think so, or not.

As for such as know themselves to have no religion, no fear of God before their eyes, they know likewise that they are not worthy, that is, meet to be made partakers of the inheritance of the saints in heaven; and without a timely repentance they never can be happy. They know it, and all the arguments in the world cannot give them a greater assurance than their own consciences.

But then there are others, who, because they profess to believe these things, are therefore under no apprehensions of any danger, although they take no thought, no pains, to fit themselves for the heavenly life. They love the world as well as if they desired never to leave it; they run into temptations to sin; what they call repentance is no more than asking God's pardon, and, upon the first occasion, running into the same sins again; in short, they pray without concern to be heard, without a sense of their wants, without being convinced of their own misery, without knowing the danger they are in; and after all, they die in peace, and in hopes of a joyful resurrection.

Why now, my Christian brethren, if any of you be conscious to himself that this is his own case, let him know, that none shall be accounted worthy to obtain that world, but such who have had their conversation in heaven while they were on earth; who with an eye of faith have seen, and were persuaded of, the glory which God hath prepared for his saints, and make it the very chief business of their life to become worthy, that is, meet for the kingdom of heaven. For as Jesus Christ died, so he was also raised for us, "that we should not henceforth live unto ourselves, but unto him who died and rose again for us."

Let us, therefore, as many of us as are verily persuaded of the truth of these things, let us be persuaded also to raise our hearts and affections above the little concerns of this world.—Live in it we must, as long as God is pleased we should, because it is the place appointed for our trial and improvement; but, after all, it is not the place where we are to expect our happiness; nor where we should lay up our treasure, lest, our hearts being there also, we never aspire after that happiness which God hath prepared for them that love him.

I shall conclude with the words of St. Paul, (Col. iii. 1.:) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; that when Christ who is our life shall appear, then we may also appear with him in glory." Which God grant, for the sake of the same Jesus Christ. To whom, with the Father and the Holy Ghost, be all honor and glory, now and for ever. *Amen.—Bp. Wilson.*

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* See Job xix. 26. Isaiah xxv. 8. Matth. xxv. 34.—John xi. 26. Rom. viii. 18. 1 Cor. v. 7; xv. 19, 42, 43, 44, 54, 58. 2 Cor. v. 1. Eph. i. 18. 1 Pet. i. 3. 1 John iii. 2. Rev. xx. 14.

From the Baltimore Monument.

DEATH OF THE CHRISTIAN WARRIOR.

They led the warrior to his couch,
And calmly laid him down,—
They smooth'd the pillow for his head,
That soon should wear the crown
Of fadeless light, prepared for him
In the bless'd land above,
Where those his labors here had saved
Shout their Redeemer's love.

The armor of his hallowed faith
Still shone upon his form,
Brilliant success had brighten'd it
In many a battle storm.
That armor was, in early youth,
His panoply and pride,
The gift of heavenly grace to him
By Heaven sanctified.

He wore it when revilers raised
Their impious voices high;
It shelter'd him in peril's hour,
In it he wish'd to die;
'T were highest happiness to gain
A death so nobly sought;
The warrior's hallow'd shroud should be
The mail in which he fought.

Glorious the Christian hero falls,
From earthly fetters free,
Beneath the ensign of the cross
Waving in victory!
Behold him gazing on its folds,
Anxious for its release,
High hopes of heaven in his heart,
His sainted death-shout "peace."

Go ask the scorning infidel,
If his death-couch may be
The heaven-lighted vestibule
Of immortality:—
Ask if his dying cheek the smile
Of joyful hope may wear—
If e'er a heaven of bliss he gain,
He may its glories share?

From the Church.

TESTIMONY OF THE INFIDEL ROUSSEAU TO THE CHARACTER OF CHRIST, AND HIS GOSPEL.

I confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction: how mean, how contemptible are they, compared with the Scripture! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live and die, without weakness, and without ostentation? When Plato described his imaginary good man with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ; the resemblance is so striking that all the Christian fathers perceived it.

What prepossession, what blindness must it be to compare the son of Sophroniscus to the Son of Mary! What an infinite disproportion is there between them! Socrates dying without pain or ignominy easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precept. But where could Jesus learn among his competitors, that pure and sublime morality, of which he only has given us both precept and example? The death of Socrates peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus expiring amidst the most agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison blessed the weeping executioner who administered it, but Jesus in the midst of excruciating tortures, prayed for his merciless tormentors. Yes! if the life and death of Socrates were those of a sage; the life and death of Jesus were those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the mark of fiction: on the contrary the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it; it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero.

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The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 142 Fulton street, N. Y. Orders from our friends generally are respectfully solicited. dec9 tf

ORGANS.—George Jardine, Organ builder, (from Messrs. Flight & Robson, Organ builders London,) 459 Broadway, corner of Grand street, New York, manufactures all kinds of Church, Parlor, and self-playing Church Organs, for the promotion of first rate Psalmody in Country Churches, where Organists cannot be obtained. Organs repaired and tuned. Superior metal and wood pipes, barrels made and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability.

April, 19. 1pm 3m

TO STUDENTS OF HEBREW.—This day is published Imrai Shaipher, a Hebrew Vocabulary containing a complete list of the Hebrew and Chaldee roots which occur in the Bible; together with their significations in English—designed to lessen the difficulty which students encounter in searching for the roots of defective verbs, &c., by H. Henry.

Published by M. Jackson, 39 Mott street, and for sale by the Protestant Episcopal Press, 142 Fulton street.—Price one Dollar and twenty-five cents.

April 4. tf

DIALOGUES AT WOODVALE.—Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann street, *Dialogues at Woodvale about Missions*. The work is well adapted to the minds of hildren, and will be found a very valuable addition to the rotestant Episcopal Sunday School Library.

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson a quarter of a mile north of the village of Yonkers, West chester county, N. Y., will be opened for the reception o pupils on the first of May next, under the charge of Mr and Mrs. Bleecker, of Sing Sing. Its healthy situation commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.

During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.

Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.

Terms—$200 per annum, payable quarterly in advance; including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.

Extra Charges—Latin and Greek, $5 per quarter; French, $8; Drawing and Painting, $6; Music, $12; Vocal Music, $5. George W. Bleecker, Principal.

March 17. 8t

EPISCOPAL INSTITUTE, TROY.—The first term of the second year of this Institution will commence on Tuesday, May 1st. There are a few vacancies in the number of pupils, for which application may be made to the Principal at the Institution, or to J. W. Mitchell, Esq. 63 1-2 Cedar street, W. F. WALKER, *Principal*.

Troy, April 24, 1838. ap28 3t.

TO CLERGYMEN AND OTHERS.—A gentleman, Principal of a Family Boarding School for Boys, intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.

The furniture, books, &c. at present used in the institution, will be sold cheap, and the house may be bought low, or hired at a very moderate rent

For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.

March 12. tf

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 142 Fulton-street. s30tf

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.

The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.

Reference may be made to the Rt. Rev B. T. Onderdonk, D. D., the Rev. Jon. M. Wainwright, D D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.

March 20, 1838. 3m

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

PRIVATE EPISCOPAL INSTITUTE.

THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms*, instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vactaion in August as heretofore proposed.

The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.

a10tf W. F. WALKER, Principal Episcopal Institute.

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* Adopted at the last general Convention as the standard book.

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